

CHAPTER 10, VERSES 26 TO 30

OF THE

KULASĀRA

TRANSLATED INTO ENGLISH

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अमने यद्यवस्थानं निर्वाणं तस्य तत्पदम् ।
तस्य जाग्रे प्रलीयन्ते सर्वे भावासु गुप्तवत् ॥ २६ ॥

amane yadyavasthānaṃ nirvāṇaṃ tasya tatpadam |
tasya jāgre praliyante sarve bhāvasu guptavat || 26 ||

26. In the non-mental state, whatever it may be¹, the supreme abode of that is Nirvāṇa. In the wakefulness of that state, all forms of existence dissolve as though hidden.

1. Beyond the mind's description.

पर्याप्तं तस्य विज्ञानं तृपदं तेन लाङ्घितम् ।
पूरको ह्यक्षरोज्ञेय सुरेचितमनक्षरम् ॥ २७ ॥

paryāptaṃ tasya vijñānaṃ tṛpadaṃ tena lāṅghitam |
pūrako hyakṣarojñeya surecitamanakṣaram || 27 ||

27. His profound knowledge is complete, fulfilling yet transcended; the imperishable essence is to be known, the harmonious, unchanging eternal principle, the indestructible truth.

कुम्भकेन स ज्ञेयं क्षराक्षरपरः शिवः ।
सर्वं त्यक्त्वा समाधिस्थो अन्तःकरण गोचरः ॥ २८ ॥

kumbhakena sa jñeyaṃ kṣarākṣaraparaḥ śivaḥ |
sarvaṃ tyaktvā samādhistho antaḥkaraṇa gocaraḥ || 28 ||

28. Through Kumbhaka, that supreme Śiva, beyond the perishable and imperishable, should be known. Having renounced all, established in samādhi, within the scope of the inner instrument.

यस्तत्र विंदते नित्यं योगिभिस्तदुपास्यति ।
गुरुपदेश सुदृष्टं संप्रदायं यथास्थितम् ॥ २९ ॥

yastatra viṇdate nityaṃ yogibhistadupāsyati |
gurupadeśa suddiṣṭaṃ saṃpradāyaṃ yathāsthitam || 29 ||

29. The one who continually finds that there, is worshipped by yogis, as clearly instructed by the guru's guidance, in the tradition, as it truly is.

सवाह्याभ्यन्तरे सैव अनादि शिवमव्ययम् ॥ ३० ॥

savāhyābhyantare saiva anādi śivamavyayam || 30 ||

30. He alone, both within¹ and outside², is the beginningless³ and imperishable Śiva.

1. Undivided, within the supreme abode of mind-free absorption (samādhi).
2. And also existing outside in the physical word of division.
3. Eternal.

Roman transliteration of the kulasāra, and brief summary of the contents of each chapter:

kulasāra

Paṭalaḥ 1, 2, 3, 5, 6 and 7 of the Kulasāra are missing.

Caturthaḥ Paṭalaḥ: Chapter 4

Chapter four is incomplete, the verses that remain delve into the esoteric and spiritual practices within the Kaula tradition, focusing on the principles of yoga and mystical teachings. It discusses various aspects of self-realisation, the exploration of the universe within the self, and the attainment of divine powers through dedicated practice. The text outlines methods for transcending physical limitations, achieving unity with the divine through meditation, and the significance of understanding and controlling life force. It concludes with the revelation of secret knowledge, emphasising the transformative power of these practices on both the individual and cosmic levels.

etadākhyā hi me deva saṃśayaṃ (text missing) |
rūpeṇa vyāpyaviśvaṃ vyavasthitā ||

kiṃtu pūrvamayākhyātajadarśananyāsu praśra (text missing) yasyānurūpataḥ |
tatpātaṃ cāpavargāpayatpātamityuktaṃ padmanāṃ vodhanaṃ param |
vodhaṃ suvodhamevātra tathā dehagatā śaktinadbodhayati dehinām ||

tṛvadāmyaham | kalākalayate sā tu kālasaṃgraha (text missing) |
metakṣayaṃ (text missing) nayet | mājāmohayate sarvaṃ vaje(text missing) ||

vayalakṣaṃ jñānaṃ taddhi bhairavi |
taṃ cātau śrūyatāṃ samyakta tatvato tu krameṇa tu ||

kulāmnāya krameṇaiva bhidyate vistareṇa tu |
piṇḍaṃ padaṃ tathā rūpaṃ rūpāpātitaṃ caturthakam ||

etadādyam mahākaulaṃ sadyaḥ pratyayakāraṃ |
piṇḍasthaṃ tu caturdhā vai mukhyato varavarṇiniḥ ||

vicāryate yadā so hi tadā piṇḍātmakaṃ jagat |
piṇḍasthaṃ sarvapīṇḍasthaṃ piṇḍamāvṛtyasaṃsthitam ||

tena piṇḍasamākhyātaṃ (text missing) dāhyatam |
pātālamūcakraṃ tu carākhya tu dvidhā sthitam ||

calatkalola dedīpya praspḥuraṃtī va piṃḍagāt |
evaṃ sama (text missing) kṣaṇāt ||

vajramula gate lakṣe tejasā sudṛḍhī kṛte |

ekāgadarśamībhyāsa sarvasahāraśa tathā |
ekapiṃḍikṛta sarva sarvamṛtpiṃḍa suvrate ||

punarvyakti samāyāti kāmādyāstaṃbhayeti ca |
māraye tṛdaśātasmim manuḥ naiva kā kathā ||

catuṣṭaya gatābhyāsāt krameṇajita yaṃtrarāt |
yakṣiṇī sādhanam tava śatajit prathame pade ||

dvitīye dviguṇī ṣaḍgaṃ tṛtīye tṛguṇādrasam |
caturthā tu caturthavau pādukādi prasiddhidam ||

kāmajā kāmārājānam dviraṃdhra padamūlagam |
tatra prāṇa śataiḥ paṃcaikāmadeva samo bhavet ||

sevyate divyayogībhiḥ mānuṣī sucakā kathā |
etatti uparistasya kāma (text missing) prapīḍitā ||

praklinnajaghanāḥ sarvāmadavibhrāntalocanāḥ |
necchaṃtamapi vireṇdraṃ valādgrhnanti yoṣitaḥ ||

dvisaptabhuvanāddevi kṣobhayeta sahasujin |
sidhyate sahapīṇḍena kāmārāja prabhāvat ||

kāmato sidhyate tasya yaṃ yaṃ manasi vartate |
tena kāmamityuktaṃ idānī yonajaṃ śṛṇu ||

tadūrdhva saṃsthamāvarttaṃ tatrasthaṃ japamārabhet |
bhramadvalaya ghūrmiśca āviṣṭātyeva dehakam ||

etat pratyayamāsādyā sthiraṃ kuryādedite |
āhārya parabhāvastha mano hyamanatāṃ nayet ||

cārajinate mṛtyurvāsthi dvisaṃpravartate |
kāvyam karoti lalitaṃ sālaṃkāramanoharam ||

graṃthaścārthato devi vedādyāśca samudgirat |
vatrāye trīṇi lokāni devāsu rasa kiṃnarāḥ ||

martya iha śīvaḥ sākṣāt sevyate sarvayogibhiḥ |
jīvate ca asaṃkhyānaṃ mṛtyunāmṛtyuḥ nara ||

tadā kālakṣayaṃ jāye yadā na cyavate manaḥ |
staṃbhanāṃ mohamuccāṭavasya vidveṣaṇādayaḥ ||

anyāni kṣetra siddhīni tatrasthā dhyāna yogataḥ |
dhāraṇātsarasamīyogā svarūpāṃśca niveśanāt ||

sarvaṃ yogavidasyaiva yogajā jāyate naghe |
paṃcarūpā mahādevi kṣamasasamīyavasthitāḥ ||

svāṃsamādāya subhage yadā samarasī kṛtat |
bhāvohya bhāvatāṃ yutaḥ tadāstadagūṇamāvahet ||

pārthive pārthiva rūpaṃ ekonekatvāṃ punaḥ |
rūpādi parivartaṃ ca sthāvaṃ jaṃgamepi vā ||

bhavate svecchayā yogī pārthivena na saṃśayaḥ |
jalana plāvayet sarvaṃ jagatsthāvarajaṃgamam ||

mṛtyujinnati deveśi jale samarase bhavet |
jalaiḥ bhūtvā vrajed devi yatrecchā yoginasya tu ||

tena sā dahate sarvaṃ jagadevaṃ kṣaṇena tu |
tanmadhye samatāṃ yāti vahni puṃjamiva svayat ||

vāyave vāyavaṃ bhāvaṃ vāyot samarasam gataḥ |
viyaṃ daśadiśaścaiva bhramate ca kṣaṇena tu ||

nabhaso sūnya bhāvaśca tadabhāvatvadarśanaḥ |
svecchāyurbhavate yogī tadabhyāsā na saṃśayaḥ ||

tanmadhyagatamabhyāsāt paṃcaitāṃ sādhayet prīye |
athānyatamaṃ vakṣye dvekuṇṭha lakṣavarjitaṃ ||

abhāvaṃ bhāvahīnaṃ ca taṃ tatvaṃ tu samabhyaset |
tatra bhāvaṃ sthīrīkṛtya viṣṇutulya parākramaḥ ||

tatpuraṃ sidhyate tasya svadehena vrajet tataḥ |
bhogārtasthā bhuvanakte tu ante līyati sāsrate ||

anonyaṃ cittasamīpī tṛtīyo piṇḍamucyate |
cittālayaṃ tu samīpī citte caitanyabhāvanā ||

tatra sthitvā kṛtabhyāsa prāṇasaṃkhyāniyāmitaḥ |
prāṇaṃ caiva sthiraṃ kṛtvā aṇimādi prasādhanam ||

na mṛtyorbhayametenā jāyatebhyāsayogataḥ |
svecchāyurjāyate yogī svadehenīśvaro bhavet ||

bhūtaṃ bhavyaṃ bhaviṣyaṃ ca yatkiṃcijjagati sthitim |
tatsarvaṃ tasya pratyakṣaṃ jāyate nātra saṃśayaḥ ||

tadūrdhākṣajayaṃjāye manovṛttanīyāmite |
lolākhye nātra saṃdehastadūrdhe cāmṛti bhavet ||

laṃvakaṃ tu stanaṃ pītvā jarāmṛtyu vivarjitaḥ |
bhavate sādhaḥkṛdrastu dīptikīrtisamanvitaḥ ||

utthāne tu yadābhyāsaṃ kṛtaṃ bhavati suṃdari |
tadā tasya mahābhāge sidhyate yogi maṃḍalam ||

tadūrdhva tu samāsādyā śaktigolaka rūpiṇī |
dhunate kaṃpate caiva patatyutyatate punaḥ ||

taṃ nirjitya yadā cāste tadā siddhyati khecaram |
caktraṃ tu paramaṃ devī nāstyatra pravīcāraṇā ||

ardhennu rūpaṇiṣṭhāntu tatra mābhyasate kramāt |
ehrivet kaulikīṃ bhāsāṃ mudrāvaṃdhamanekadhā ||

hasate gāyate caiva nānā ceṣṭāni kurvate |
tanirjinya varārohe sadyo melāpakaṃ bhavet ||

durlakṣaṃ yogi vṛṇḍasya līlayā parameśvari |
caturthaṃ kathyate piṇḍaṃ matordhva vīravaṇḍite ||

cittapralayamuddiṣṭaṃ tatrasthobhyasate yadā |
ghūrmi mātraṃ bhavet tatra yadā nīścalanāṃgataḥ ||

tadā siddhyatyasaṃsiddhai saṃgamaṃ tasya jāyate |
khagatistu na saṃdehaṃ jāyatebhyāsa yogataḥ ||

kradvimdu trayābhyāsāt svapiṇḍaṃ sūkṣmatāṃ nayet |
nādevāgīśvaraḥ sākṣāt sarvaśāstravido bhavet ||

evaṃ piṇḍaṃ samākhyātaṃ vahudhā tu na priye |
catuḥpiṇḍavibhāgaṃ ca sarahasyaṃ prakāśitam ||

āpādādyāvamūrdhāṃtaṃ tāvat piṇḍaṃ vīkīrtitaṃ |
vodhavyaṃ laya bhedena sadyaḥ pratyayaśaṃyutaṃ ||

śatārdhamūrti paramātadyonyāvartta yojanā |
nānākarmavibhāgāni (text missing) saṃkhyā saṃbhavaṃti ca ||

sārataḥ siddhayaḥ citrā nānāguṇamahodayā ||

iti kulasāre caturthaḥ paṭalaḥ ||

Aṣṭamaḥ Paṭalaḥ: Chapter 8

Chapter eight plunges into advanced spiritual concepts, focusing on the unity and multiplicity within the cosmic principles. It discusses the recognition of duality within a singular entity and its manifestation in multiple forms. Through understanding the movements of the sun and moon, the chapter explores the cosmic interplay of principles like dharma and adharma, day and night, expressed through sound and silence. It emphasises the state beyond dualities, such as cause and effect, change, conflicts, and qualities, leading towards the ultimate reality, Śiva, which is devoid of attributes and distinctions. The practice leading to bliss and the perception of the infinite within the finite is highlighted. It describes a yogi's vision encompassing past, present, and future, and the attainment of liberation from material bonds by transcending the sensory and the manifest to realise the supreme truth. This culminates in the achievement of siddhi (spiritual powers) and mokṣa (liberation), underscoring the chapter's essence as a profound guide to spiritual enlightenment within the Kaula tradition.

śrībhairava uvāca ||

piṇḍasthaṃ kathitaṃ devī padaṣṭha madhunā śṛṇu |
ekaṃ piṇḍaṃ dvidhā bhūtaṃ dvidhābhūtaṃ manekadhā ||

sūryasomagati jñātvāt padapiṇḍopalakṣayet |
dharmādharmamahorātra nādapiṇḍusvarūpataḥ ||

spandaḥ ||

pañcanirīśvaram |

nirhetu nirvikāraṃ ca nirdvaṇḍaṃ nirguṇaṃ śivaṃ |
na tatra lakṣaṇo lakṣyaṃ lakṣātītaṃ niraṃjanaṃ ||

hetu vṛṣṭyāntarahitaṃ sarvāvasthaṃ parāparam |
vyomavyāpinamavyaktaṃ parāparam vibhāvitam ||

tasthasyaiva samabhyāsādānaṃ prathamam bhavet |
nirānaṃdamato tasya prakāśyaṃ tadanaṃtaram ||

sarvādhāragate lakṣye ghanavyāptivibhēdite |
caṁdraraśmīkarābhāsaṁ jyotsnāṁ caitanya yojanāt ||

prakāśayatitaṁ sarve śivādyavanigocaraṁ |
tataḥ paśyati dehassthāṁ pātālabhuvanāṁ tathā ||

tatvavṛndamādhye sraṁtu yat kiṁci jagati sthitam |
bhūtaṁ bhavyaṁ bhaviṣyaṁ ca paśya yogavit tadā ||

maṁtrastanmukhatāṁ yāṁti pratyakṣaṁ khacarīgaṇam |
vārāvīreśvarā siddhā vidyādhara sakinnarāḥ ||

vimāne koṭisaṁghaistu jayaśabdādīmāṅgalaiḥ |
duṁdubhisvaranirgoṣai khecakre tu niyaṁtitaḥ ||

bhuktvā bhāgamaśeṣaṁ tu pare tatva sa liyate |
nīnaḥ sarvagato vyāpī muktaḥ saṁsāravaṁdhanaiḥ ||

anenoccāramārgeṇa siddhimokṣamavāpnuyāt |
uccārya śaktiṁ śubhage uccāraṁ tasya yojanam ||

yujyate ca pare tatve śaktyante (text missing) ṣkalī kṛte |
etaddhi jñānasadgarbhe aprakāśyaṁ tu kaulikam ||

durlabhaṁ sarvayogīnāṁ na vādyāṁ samudīritam ||

iti kulasāre aṣṭamaḥ paṭalaḥ ||

Navamaḥ Paṭalaḥ: Chapter 9

Chapter nine delves into profound spiritual concepts and practices, exploring the essence and application of divine power, the significance of mantras, and the pathway to enlightenment and liberation. It emphasises the subtleties of spiritual awakening, the dissolution of dualities, and the realisation of the supreme reality beyond physical and mental constraints. The dialogue between Shiva and Devi unfolds deep mystical truths, guiding the practitioner towards achieving ultimate knowledge and understanding the interplay of cosmic energies. The text culminates in a discourse on transcending worldly attachments and realising the self's true nature, illustrating the path to achieving oneness with the divine.

śrībhairava uvāca ||

śaktityāge parāvyāpti tvayā devi prakāśitāḥ |
viṁdanti siddhayastatra maṁtramātāguṇojvalā ||

maṁtroḍāharalāḍḍeva saṁśayaṁ manasi sthitam |
viśabhā praśataiṁ pātekaṁ cinmaṁtraivṛtāharaḥ ||

makṣikāpadamātreṇa kecirnāśamupāgatā |
na maṁtroddharaṇārthāya tasmāt sāmārthatā na hi ||

śrībhairava uvāca ||

yatraṁ te pūrvamākhyātaṁ sarvatatvapradīpakam |
śaktitatvaṁ mahābhāge maṁtroḍvaliyilīyate ||

tat tatvaṁ niyataṁ devi niyate niyate taistu udyate |
tatprāptyāyatane jaṁtu na viśaṁkaraṇaṁ pryē ||

matraistadavapatyā tu svayū deva prabhāsvate |
gatīsmīti maheśāni maṁtraśaktyā nivāritā ||

tadvad jñānābhāsenā jīvanmuktye vyavasthitaḥ |
dagdhajīva prarohatvaku(text missing)nta teṣāṁ maheśvari ||

śrīdevyuvāca ||

dagdhavījaparāvastha sakarmamabhilakṣitaḥ |
kopavargagatasyaiva śivācchreyaḥ pravartate ||

śrībhairava uvāca ||

suktasya lakṣaṇaṁ devi tvayā piṣṭhaṁ mahātape |
yanna kasya cidākhyātaṁ rahasyaṁ gūḍhagocaram ||

durlabhaṁ sarvayogīnāṁ tava snehād vadāmyaham |
pratyakṣasaṁsthitaṁ tatvaṁ sarvavyāpi maheśvaram ||

tatra muktā narāye tu svatejakiraṇojvalā |
śivāṁga ṣaṭkasaṁyuktā vicaranti śive vate ||

nānābhogeṣu surosvarga pātālajeṣu ca |
icchayā samatāṁ yāti icchayā saṁbhavanti ca ||

tānyaṁgā saṁvakṣyāmi muktānāṁ śivajā guṇān |
sarvajñatā bhavetyeṣā nityatrptāvabhāsanā ||

guhyasāraṁ samastānāṁ bhogānāṁ vīranāyake |
anantaśaktiparyāya sarvavyāpti karo guṇaḥ ||

anādi vodhavodhena vodhastasya tanūdari |
tadvodhena na vibhutvaṃ ca vibhuśaktirayaṃguṇaḥ ||

vibhūtvā luptaśaktiśca śaḍbhiraṃgā śiveva ca |
evamukto mahādevi śivaḥ sarvadyataḥ svayam ||

śaktibhiḥ krīḍate tatha na tasyadyavanaṃ bhavet |
tallīnastanmano jñeyastadguṇādhikṣitaṃ priye ||

navadhvastasya deveśi muktasya surasūṃdari |

sarvajñatā tasya vidheka mūlaṃ krīḍāratasyaiva paratvatā ca |
mukti svaśaktenantabhānārthaṃ anādi vodhāśca samantatā (text missing) ca ||

evaṃ muktvaṇu saṃghasya vīreśi kathitaṃ tava |
saṭvyayaṃ paramaṃ guhyaṃ gopanīyaṃtha yatnataḥ ||

śrīdevyuvāca ||

adya tṛptā mahādeva svabhāvaṃ lakṣitaṃ mayā |
tatprasādena me vrūhi tatprāpti parameśvara ||

yā sā kācīt parākāṣṭhā parāvyāptirakhaṇḍitā |
ākulākulabhāvasthā yathāvedmi suniścitam ||

tanmanācakṣu deveśa sarvavyāpi maheśvara ||

śrībhairava uvāca ||

śṛṇu devi paraṃ guhyaṃ rahasyaṃ paramaṃ ca yat |
tadavāptikaraṃ sampat śṛṇu tatvārthakhila ||

śakti tatva kṣye doṣaṃ tvayā devi rudāhṛtam |
tadabhāvā ca bhāvena vyajyate ca na cānyathā ||

sarvādhāraṃ paraṃ sūkṣmaṃ akulaṃ viśvato sukham |
dhāryate tena tatsarvaṃ akalpena kalādikam ||

kāyākaravukāyeṣu indriyoṣṭhiṃdriyātmakam |
tatveṣu tanmayaścaiva śakteḥ śakti vadīśvaram ||

salakṣe tu salakṣaṃ tu lakṣātīte arūpakam |
sarvabhāvāttarāvasthaṃ sarvabhāvavivarjitaṃ ||

saguṇo nirguṇaḥ sohi jñātavyaṃ paramārthataḥ |

eka tatve sthitiṃ tasya katham sarvagatasya tu ||

ekopyaneka bhāvaistu grāhayanti na grhyate |
ānyona pravacāreṇa ekasya naikatām tadā ||

tadā saṃsmṛti hetvarthaṃ sāraṃ vakṣyāmi taṃ śṛṇu |
yathā moha vraṇāśaṃ tu jāyate tava suṃdari ||

anyonya vodhavodhena manasā kulabhānarā |
tena tena vijānaṃti ātmānaṃ tena gopitam ||

pratyakṣasaṃsthitam taṃtvaṃ sarvadeheṣu vyāpakam |
viparītaṃ tu grhṇaṃti dehamuktaṃ tu kevalam ||

nadantaṃ dehamadhyasthaṃ ghaṇṭikāgre paraṃ śivam |
brahmaraṃdhra pravāhena nāsāgre saṃvyavasthitam paraṃ ||

keciduccāra yogena mātrānte ca laya smṛte |
māyātītaṃ vacaṃ vyanyeśaktyātītaṃ tathā pare ||

ṣaḍadhvā māṭṛkātītam vadaṃtyenye paraṃ padam |
gamāgama na yogena hṛccakreśaṃ vyavasthitam ||

agrāhyaṃ munmanaṃ sarvaṃ bhāvābhāvavirjitam |
abhāvaṃ tu vadaṃ lyanye(text missing) mahāśvaryaṃ vidhīyate ||

śaktistu vyāpinī proktā prāsānta viṣuvastathā |
anantaṃ śivatatvaṃ tu guruvaktra iti smṛtam ||

visargātītamicchanti anyeṣāmeva saṃsthitam |
prakṛyātītamicchanti sarve te ātmaraṃjitā ||

tena te tatvajā jñeyā śāstrajālena mohitā |
śāstrāgamaṇa te vadvā jantavo mūḍhacetasaḥ ||

na vikalpyantite vastuṃ tena te vadvapudgalāḥ |
ātmaśakti paraṃ tatvaṃ tṛtatvaṃ dehamadhyataḥ ||

ekaṃ bhagavataṃ jñeyaṃ bhinnabhinnastanūdari |
triguṇaṃ bhāvayadbhāvaṃ tadābhāva na bhāvanā ||

śaktimatraguṇaṃ devi dvidhanyaṃ tu magocaram |
ekatatve sthitā vyāpti vyāptiśca tṛguṇā priye ||

jñātavyā ca prayatnena manovaṃdhavyapohanam |

lavanam tu jalāntastham vilīna samavasthitam ||

na vibhāvyati suśroṇi yāvannāsvādinam svataḥ |
svādopaladhvi pūrvam tu jñeyamitya vadhārayet ||

ātmānamātmasaṁsthe tu bhāvayet paramaṁ padam |
akṣarākṣarayordevi tṛtatvagativimdanam ||

jvarasātyanti(text missing) vilayaṁ dvidhā vyajyatinīyathā |
akṣaraṁ tu anuccāryaṁ aghoṣaṁ vyaṁjanaṁ tu tam ||

nagatprapātātsalilaṁ susaṁpakṣo hutāśanaḥ |
mārutā hatavaddevi satṛṇaṁ mokṣadau jvāraḥ ||

akṣarākṣarayoccārā vibhāvya parameśvaraṁ |
tṛtatvābhāsanāmātvāna vikārāya suṁdari ||

tṛtatva gati vijñāya svabhāva svaya saṁsthiti |
sarvavyāptamidaṁ tena pareṇa suraderi ||

nāgamogamaṇaṁ caiva na yogaṁ naiva yojanā |
na dhyānaṁ na ca vā dhyeyaṁ dhāraṇāśca vivarjitaṁ ||

tarkādi varjitaṁ tatvaṁ prāṇāyāmādhībhīstathā |
pratyāhāreṇa nirmuktaṁ vodhamātreṇa saṁsthitam ||

svabhāva saṁsthitam jñātvā labhamte tatvamuttamam |
nordhvavyānaṁ na yogaṁ tu nādhastāt pārśvayorapi ||

nāgrataḥ pṛṣṭhataścaiva noccāraṁ graṁthibhedanaṁ |
nalayaṁ nalayāṁ taṁ tu svābhāve svaya saṁsthitih ||

svabhāvasthasya yogaṁ tu avyucchinna pravartate |
avyucchinna gati jñasya paramātmā vibhāvitaḥ ||

bhāvanābhāvanāśāya citropādhi vaśāt phalam |
tṛtatvekalayeśāni nānyathā kadācana ||

dharmādharmāntare kiṁci spaṁdane sarvadehinām |
tasya nispaṁdatāmāsu svabhāva paribhāvanāt ||

praviśe tanmayo bhūtvā darpaṇevatanūdari |
vṛkṣāgulmalatādīni parvatā tu vanāni ca ||

prasādadharaṇī nadyo nabho devi vibhāvayet |

akāmādarpaṇasyaiva pravimśanti samantataḥ ||

tadvadātmavidogauri praviśyastanmayo bhavet |
samīkṛtasamaṃ sarvaṃ samantā tatvapaddhatim ||

samaṃtāt samarasī bhūta divye dhāmni vyavasthitaḥ |
nirmale śāntabhūte tu sarvavyāpini mavayayet ||

tadā tanmayatām yānti ekāntastho mahāmatih |
śaṃkhabherimṛdaṃgaiśca vīṇāveṇuṃ śatairapi ||

tāḍyamānairna vimdeta yadā tanmayatāṃgataḥ |
ṛṛṣṇādi(text missing) vinirmuktaḥ hatamṛtyurjarādayaḥ ||

tejasā paripūrṇaṃ tu dvitīya ivaśaṃkaraḥ |
guhāṃ vātha suvistīrṇaṃ gṛhaṃ vājanaṃ varjitam ||

tatraivābhya samānasya sarva dvaṃdva vivarjitaḥ |
tṛṣṇārāgabhayaḥ śoka ālasya maratistathā ||

etāni manasā varjyanirmalādhīvadhāya ca |
ṣaṃmāsābhyyantare tasya siddhyante sarvasiddhaya ||

ye kecit pratyayā proktā vācayā kurute tu saḥ |
uttiṣṭha khaḍgavetālarocanāṃjanameva ca ||

rasaṃ rasāyanaṃ khanyaṃ pāduke gulikādayaḥ |
ghaṃṭikākāśāgamaṇaṃ parakāya praveśanam ||

ḍāvyāḍāmarikāścaṃḍā ghorādyāyaśca mātaraḥ |
bhūpātāla khagāminya siddhyante tasya nādaraḥ ||

aho tatvasya mähātmyaṃ jñāya mātrasya suṃdari |
śrottare tu saṃprāpte tu takṣaṇā deva mucyate ||

sarvadyaḥ pūjyamānaśca nāpamānekaḍānaḥ |
tasya darśana saṃbhāṣā dāsanāsahabhojanāt ||

kulānyuddharate devi asaṃkhyātā mahāyaśe |
yasya jñānamidaṃ śuddhaṃ akulaṃ deha saṃsthitam ||

śivavacasamaṃtavyo mānuṣaṃ dehamāṣṛta |
pūjayaṃti surāstasya khasthā devyo mahāvalā ||

bhairavasyaiva deveśi bhūtasamghāni tu |

nama kurvanti nityaṃ vai darśana tasya bhairavi ||

śadeśa viniyogrāmāstejanāḥ puṇyabhājanāḥ |
yanna jñāna viśuddhātmā kulayogī vyavasthitaḥ ||

bhikṣāṃ yasya sa grhnāti kulānāṃ coddharecchatam |
darśanānmocayet tāsāṃ sparśanād dīkṣito bhavet ||

bhuktojjhitena tasyaiva prāśyēnirvāgāminaḥ |
bhavate manujā devi nātra kārya vicāraṇāt ||

kulakaule ca yat sāraṃ akulaṃ taṃ maheśvari |
kulasāramidaṃ tena tvat prītyā kathitaṃ mayā ||

sarvavāgajālanimuktaḥ jñānaṃ te prakāṣikṛtaṃ |
uccārya ca manuccārya nocāryaścāryamiṣṛtaṃ ||

trīvidhaṃ tu samākhyātaṃ jñānaṃ tat kulamātritaṃ |
sāramādāyate proktaṃ vistaraṃ tyaja śobhane ||

sārāt sārataṃ caiva gopitaṃ yacca sarvataḥ |
ātmapratyayasamyuktaṃ parapatyayasamyutam ||

vodhanārthaṃ tu yogīnāṃ dvidhā sakalaniṣkalaṃ |
gopaniyaṃ prayatnena nābhaktāya pradāpayet ||

iti kulasāre navamaḥ paṭalaḥ ||

Daśamaḥ Paṭalaḥ: Chapter 10

Chapter ten delves into a profound dialogue between the divine feminine and Bhairava, addressing the essence of spiritual liberation and the understanding of the ultimate reality. It explores the concepts of transcending attributes to grasp the attributeless, the significance of inner realisation over external observance, and the dissolution of dualities to achieve oneness with the supreme consciousness. The narrative unfolds through a series of teachings that emphasise the non-duality of existence, the importance of inner silence, and the realisation of the self beyond physical and mental constraints, culminating in the ultimate liberation that transcends life and death, form, and formlessness.

śrīdevyuvāca ||

śrutaṃ deva mayā jñeyaṃ nirvāṇaṃ paramaṃ ca yat |
praveśayet svarūpaṃ tu grahaṇaṃ vistarād vada ||

bhairava uvāca ||

anākhye yasya tatvasya nirguṇasya yaśasvini |
guṇavad grahaṇaṃ kṛtvā kathayet parameśvaram ||

kiṃcidābhāsamātraṃ tu kṛtvā tu kathayecchivam |
prayādhvana (text missing) ma uccārāṃvanāni ca ||

sthātavyaṃ tu varārohe prarityajyamaśeṣata |
evaṃ sa nirjitā tiṣṭhe mano durjaya caṃcalaṃ ||

calatena kadācit sā jñeyāvastho bhavetu sā |
anirjitā yathā malla darpāṇi kurute vahuḥ ||

nirjitastiṣṭhate vīrastathā jñeyamidaṃ manaḥ |
na hi gartā bhavet kaścid gatavyaṃ vā na vidyate ||

gamāgamavinirmuktaṃ ghaṭākāśeva tiṣṭhati |
jalamadhya gate kuṃbhe pūrṇe vāhyantagaṃ jalam ||

nānyastatra vikāraṃ tu kṛtimātravibhāvanā |
ghaṭasaṃvṛtamākāśaṃ nīyamānaṃ yatastataḥ ||

ghaṭo nayati nākāśaṃ tadvajjīvaṃ nabhopamam |
kadālī sārḍhavadvehaṃ dhṛtaṃ tatvadale sthitam ||

tasmāt tatvadalatyāgī vyomaṃ ca bhavate tadā |
nirākārātmaṃvijñānaṃ bhāvanāgatacetasaḥ ||

mokṣepi yasya notkaṃṭha samokṣamadhigacchati |
mokṣo nāma samākhyāto aśarīro nirākṛtiḥ ||

acintyo nirguṇo mokṣo na tu mokṣo layānvitaḥ |
na mokṣa na mokṣasya bhavet sthānaṃ na cādhvānaṃ kadācana ||

sarvatra viditā dṛṣṭi samokṣo mokṣavādinām |
vahubhīrvāhyavairāgyaṃ ātmānirvāpitastu yaiḥ ||

teṣāmekopi nāstyatra gatāni rūpapattikam |
evamanyopi ye keci ni (text missing) pyante virāgiṇaḥ ||

tathātepi ca tiṣṭhanti nirvāṇaṃ prathamam yathā |

tathā nirvāpito hyātmā gato nirayapattikam |
na tatroyam gato bhūmyām na ca tatraiva tiṣṭhati ||

na ca kenacit pītaṃgaro nirūpapattikam |

evaṃ grhya tu vairāgyaṃ yaduktaṃ guruṇā hitaṃ ||

tato hyanādayaṃ bhāvaṃ yadyapyekaṃ sanātanam |
vāhyā sā mokṣavādināṃ yatra sarvakṣayaṃ gataḥ ||

etadanyatra vairāgyaṃ api satva sukhāvaham |
yannāstistatra dehaṃ prāyaścitte kariṣyate ||

sāmurkto nirvikalpastu savikalpastu vadhyaṃti |
nādināṃ sāgaraṃ prāpya nānārūpaṃ nivartate ||

te tatra nābhi jānaṃti paraspara viśeṣaṇam |
na cānye jāyate tatra udake tu viśeṣaṇam ||

tatra kṣayaṃ gatā nadyastathāpyeka mahodadhiḥ |
evaṃ nadyopamaṃ dehaṃ nirvāṇaṃ sādhanopamam ||

nirddamdamstiṭhataste vai sāgarāsrta siṃdhavaḥ |
tiṭṭhate niścalatvaṃ hi tṛptitvaṃ tasya jāte ||

sukhaṃ duḥkhaṃ na saṃvetti grhnāti śivatāṃguṇān |
abhāve bhāvanā yacca bhāvaṃ kṛtvā nirāśrayam ||

ātmasaṃsthaṃ manaḥ kṛtvā na kiṃcidapi cittayet |
abhāve bhāvanā bhāve bhāvalīnamasaṃkitaḥ ||

vibhuritti samaṇtavyo nātra kārya vicāraṇāt |
abhāvasya kṛto bhāvo niṣkalasya kuto manaḥ ||

amane yadyavasthānaṃ nirvāṇaṃ tasya tatpadam |
tasya jāgre praliyante sarve bhāvāsu guptavat ||

paryāptaṃ tasya vijñānaṃ tṛpadaṃ tena lāṃghitaṃ |
pūrako hyakṣarojñeya surecitamanakṣaram ||

kumbhakena sa jñeyaṃ kṣarākṣaraparaḥ śivaḥ |
sarvaṃ tyaktvā samādhistho antaḥkaraṇa gocaraḥ ||

yastatra viṃdate nityaṃ yogibhistadupāsyati |
gurupadeśa suddiṣṭaṃ saṃpradāyaṃ yathāsthitaṃ ||

savāhyābhyantare saiva anādi śivamavyayam ||

devyuvāca ||

abhāve bhāvamādāya na mayā jñātavyaṃ haraḥ |
akṣarākṣarayorevaṃ vibhāgaṃ parameśvara ||

yena vijñānamātreṇa mucyantiravikalpanāḥ |
viśanti samanya tasya śivatatvasya śūlinā ||

śrībhairava ||

niṣkalena varārohe akleśenaiva sidhyati |
bhinnāvasthaṃ tṛdhā jñātvā na bhūyo janmamāpnuyāt ||

sṛṣṭinyāyena siddhyarthaṃ saṃhāre mokṣameva ca |
utpatti pralayaṃ jñātvā siddhyate nā saṃśayaḥ ||

śrīdevyuvāca ||

utpatti pralayaṃ caiva bhūtānāmmāgatigaṭiḥ |
etadicchāmi vijñātum bhagavan vaktumarhasi ||

śrībhairava uvāca ||

utpatti pralayaṃ caiva etat prastavaraṃ mahat |
tat pravakṣyāmyahaṃ devi tvatpryārthaṃ varānane ||

utpatti prayaścaiva vilayaṃ śūnyatā smṛtā |
ubhābhyāṃ yoganiṣpatti na vaddhaḥ kaści vaddhyati ||

anenaiva tu yo jāta ūrdhve naivapṛlo(text missing) bhavet |
retatstatamityāhu sarvapraṇiṣu saṃsthitaḥ ||

dharmadharmamahārātra prāṇāpānagatiḥ pṛye |
haṃsametanmahādevi akṣaradvaya soccaret ||

vudhe vyajated yastu sabhave tatvapāragaḥ |
mṛtake sūtake caiva muktaḥ sarvamidam jagat ||

mṛtaṃ kayo(text missing) vijānāti sūtaṃ ca svadehataḥ |
na ca saṃjñā vinā heyaṃ tasya mokṣa kathaṃ bhavet ||

bhoktavyaṃ satataṃ devi tyakte mṛtakasūtake |
yaṣṭavyaṃ satataṃ devi tyakte mṛtakasūtake ||

kartavyaṃ nugraṃ devi tyakte mṛtaka sūtake |
sūtaṃ dehamadhyasthaṃ mṛtaṃ ca tathā vahi ||

aparaṃ dehamadhyasthaṃ pravicaṃ pṛthak pṛthak |
utpatti pralayaṃ caiva bhūtānāmāgatāgatiḥ ||

jñānārthaṃ tatvaviddhi syāt saṃbhava tatva pāraḡaḥ |
adhośaktiśca vijñeyā devau dvau tu pratiṣṭhitaḥ ||

ubhayormadhyato devi tenosau mathanaḥ smṛtā |
utpattipralaye haṃsoṣmanyatā vilaye sthitaḥ ||

kṣarākṣaraṃ viditvaivaṃ praviśe tatvamuttamam |
akṣaraṃ paramaṃ cānyaṃ svabhāvaikena vartate ||

tatvatrayavidāmuktastanmanastulayo bhavet |
evaṃ praviśya tatvaṃ tu na cyaveta kadācanaḥ ||

śivibhūtaḥ śivaḥ sāḡṣāviditva jñeyamuttamam |
mūlācchido yadā vṛkṣadagdhovānaṃ kurāyate ||

pratyakṣe kulabhinnasya tadvat karma nivaṃdhanam |
kṣaṇe karmaṇi sarvatra traīmḡkalyaṃ saṃpravartate ||

śivādyavaniparyantamananaṃ sarvaveditā |
gati dṛṣṭi parātasya siddhistiṣṭhe parepsitām ||

kalpakoṭiṣu tasyaiva kṣayaṃ devi na jāyate |
etat sāraṃ mayā proktaṃ tvat prītyā na vicāritaḥ ||

samastabhavi vicchedaṃ jāyate tatva viṃdanāt |
layavilayavivekā bhrāntinirnāsa vuddhān ||

vidita paramaśuddhaṃ dhāmamevaṃ ditvā vyapagatalayadehaḥ śuddhatatvaṃ
pravodha |
praviśati majamādyāṃ tatvavitanmanatvā |
kulagativihitārthā bhāvanā bhāvyatasthāsvatanuruditabhāsāṃ svāṃgataśvānivṛttaṃ vidita
sakalatatvai vyāpakaṃ tatvamekam |
tṛvidha kulaguṇāḡdhyāṃ mucyate devi satyaṃ |
na hi mapara viśiṣṭaṃ jñānamanyorihāsti |
taruṇa bhavamahārthe dustare ghorarūpe |
vidita kulakalāḡdhyāṃ kaulināvādhiruhya pratiratiguvaktrā vodhanā nātra citrāṃ ||

iti kulasāre daśamaḥ paṭalaḥ ||

Chapter eleven discusses the philosophical and metaphysical concepts of Akula¹ (beyond the realm of manifestation), Kula² (the manifest realm), and Kaula³ (the path that integrates both realms), emphasising the non-duality and unity of existence. It elaborates on the nature of reality, the process of creation and dissolution, the importance of knowledge and action, and the ultimate goal of achieving a state of non-differentiation and unity with the supreme consciousness. The text also stresses the significance of following the Kaula path for spiritual liberation and the consequences of misinterpreting or disrespecting these teachings.

1. Akula is Śiva.

2. Kula is Śakti.

3. "Those who are proficient by meditation on both Kula and Akula are, O my beloved, Kaulikas" - Verse 27, 17th Ullāsa, Kulārṇavatantram.

śrībhairavyuvāca ||

akulaṃ ca kulaṃ kaulaṃ tvayākhyataṃ maheśvara |
tatprasādena me vrūhi yathā vedmi surādhipa ||

bhairava uvāca ||

akulaṃ prathamaṃ devi sarvamāvṛttasaṃsthitam |
sa vāhyābhyaṃtarāvasthaṃ sarvabhūte svavasthitam ||

sarvagaṃ sarvakartāraṃ sarvavyāpi maheśvaraṃ |
heyopādeya rahitaṃ yatattatva mayovyayaṃ ||

akulaṃ tatsamākhyātaṃ kulaṃ yasya na vidyate |
kulaṃ saṃghātamityuktaṃ yasya nāsti maheśvari ||

ayanna na dvitīyosti eka eva hi kevalam |
advitīya patitvaṃ yaṃ tatra jñeyopamaṃ param ||

tatheccchāyā sakuleti nigadyate |

tatparaṃ vyāpakaṃ tatvaṃ sarvaṃ tasmai vyavasthitam |
sṛṣṭonyattilayaṃ caivatiro bhāvāti kīrtitam ||

jñānakriyā ca tatrasthā tasmā jñeyaṃ kulaṃnutam |
icchāmātrājigīśasya utpanna sa carācaram ||

sarvādhānamaśeṣaṃ tu sthitā sāvyāpakārikāṃ |
punarlīna pare tatve tadvarmitve vyavasthitāḥ ||

tadvarmitvaṃ pravakṣyāmi śṛṇuṣvāyata locane |
śivādyani paryantaṃ vyāpitaṃ ca maśeṣakam ||

sarvavyāpīti sā jñeyā īrśatvā ca maheśvarī |
arūpā varṇarahitā alakṣmyā hyamṛtātmabhiḥ ||

svātmopaladdhi gamyāsādhurgamācānyathā hi sā |
padmasūtra nibhā sā tu ūrṇātaṃ tu nibhā tathā ||

sarvāvasthā tu sūtreva sūkṣmatvā ca maheśvari |
sarvādhvānte pare līnā ūrṇāṃ tatveva suṃdari ||

sarvopādhilayādgauri sphaṭikopalavadyathā |
sudhotāṃvara vatsā tu sarvabhāvaṃpradarsikāḥ ||

ātmavodhe sthitā devi cinmātrā paramēśvarī |
cinmātrā cinnamātre tu tatrotpannā punalayam ||

maṃtrī aprati vudhā ca sarvavāṇmaya vyāpinī |
paratatva kṛtādhārā sarpireva payonagaḥ ||

jñānākhyā vyāpadharminya jñānākhyā pratipattidā |
tatvasthā tatva deveśi nānābhāva gatā tu sā ||

yadasti kiṃcijjagati sarvaṃ tatkulasaṃbhavam |
kalā saptādaśī proktā sā evaṃ tu na saṃśayaḥ ||

tayā cāpyāyito somajagadāpyāyakārakaḥ |
sakalo niṣkalo bhūtvā śive līnāyaśasvinī ||

kalatvaṃ dvidhā jātaṃ somasūryātmakaṃ pṛye |
kalā ṣoḍaśakopetaṃ catuṣkala sagolakam ||

puṭadvayasamāyuktaṃ adhomukhavilaṃvinam |
kalādvādaśasaṃyuktaṃ sūryastasyorddha saṃsthitam ||

grāhakastu sthitasteṣāṃ yugapadgrasate nagha |
pratikṣaṇa vibhāgena grahaṇaṃ viṣuvaṃ tathā ||

utpadyaṃti mahādevi lakṣavijñeyasaṃyutā |
kulakaulamidaṃ subhru kalanam tatprakīrtitam ||

aharniśa vibhāgena kalanam sarvadehinam |
kulakaulavido devi akulam prāpnuyā naraḥ ||

mucyate nātra saṃdeho tatvavitatparaḥ sthitaḥ |
eta catuṣṭayaṃ proktaṃ ratnabhūtaṃ yaśasvini ||

śeṣekā ca svarū (text missing) devi aśeṣataḥ |
kimanyaṃ yogināṃ yogicittavyākulakāraḥ ||

na mokṣāya na siddhyartham ajagrīvaśanairiva |
tasmāt sarvaprayatnena kulakaulam samāśrayet ||

akulāvāpti hetvarthe nānyathānu kadācanam |
labhyāte paramam tatvam kulasyā yatanam mahat ||

durlabham sarvayogināṃ nuḥ prāpyamakṛtātmanām |
na kulena vinā jñeyam na jñānam yogameva ca ||

na siddhi sādhanam caiva na maṃtroddhārameva ca |
na ca svarūpalakṣam tu nopalādhadhvermaheśvari ||

tasmāt sarvaprayatnena kaulamevam samāśrayet |
bhogamokṣa prasiddhyartha siddhisamdohadāyakam ||

sadyaḥ pratyaya kṛjjñānam mahāśvarya pradāyakam |
evam vaidha samāsādyā jñānam paramadurlabham ||

guruvaktrādviniṣkrāntam amṛtoḥ śivapradam |
ye tyajanti parāsvādya śaktipātāva vodhitāḥ ||

niṃdayanti param jñānam yatsurairapi durlabham |
te yānti narakam ghoram yāvadā bhūmi samplavaḥ ||

dīkṣitasya na sidhyanti anyataṃtrāṃtareṣu ca |
jāyanti hīnayoṇiṣu tatpātanmoha samyutāḥ ||

bhūyādbhūyaśca paśyanti narakeṣu na niḥkṛtiḥ |
yugamanvaṃtarām saṃkhyām tāvat teṣām ca tatphalam ||

kaulikam tu caruṃ prāpya vinayam yadi bhujati |
hiṃsanti tasya bhūtāni sriyaḥ bhraṃśa prajāyate ||

prasādāduṣṭavuddhyā tu jñānam jijñāsanāya ca |
kapaṭā bhakti vistārya gurvartha cala bheṣyati ||

tasya śrotāṃtara prāptam haramti kulajā priye |
tad deśena tu deveśi pātayanti na narādhamāḥ ||

bhakṣate ghoraghorābhighoratoryena saṃśayaḥ |
yoga prārabdhaḥaṭanām vighaṭatya vicāritam ||

yadā vikalpamāpanna guruṇoktepi vastuni |
jñāne vā pratipūjyā vaisanāsamapi gacchati ||

yathā mṛtkuṃbha salilaṃ sīryate dāhyavarjite |
evaṃ prārabdha yogā tu śithilatvādvinaśyati ||

nirvikalpaviśaṃkī ca gurubhakti parāyaṇaḥ |
jñānaika niṣṭomatimām sthiradhīvigatālasaḥ ||

sa siddhi mokṣo labhate siddhi śiṣyottra vartmanā |
iti kulasāre ekādaśamaḥ paṭalaḥ ||

Dvādaśamaḥ Paṭalaḥ: Chapter 12

Chapter twelve delineates the esoteric practices and dialogues between the divine entities, focusing on the profound transmission of knowledge from Bhairava to Devi concerning the intricacies of spiritual practices that lead to the purification and liberation of the soul. This dialogue covers the secretive and sacred aspects of Kaulika traditions, detailing the processes through which divine beings interact with the physical and subtle bodies of practitioners. It explains the journey of divine entities through the bodily elements and chakras, culminating in the attainment of higher consciousness and spiritual powers. The text also delves into the protective and liberatory mechanisms afforded by these practices, emphasising the importance of guru devotion, meditation, and the adherence to specific yogic disciplines. Furthermore, it elaborates on the transformative potential of these esoteric teachings in transcending physical limitations and achieving a state of immortality, thereby underlining the chapter's central theme of spiritual elevation and liberation through disciplined practice and divine grace.

śrīdevyuvāca ||

śatre malaṃ sureśāna sarvādhāra jagatpate |
tvat prasādā śrutaṃ jñānaṃ jñeyaṃ ca vimalaṃ padam ||

durlabhaṃ sarvayogīnāṃ tanmayā cāvadhāritam |
adya me devadeveśa tṛptijātā maheśvara ||

sthitāhaṃ devadeveśa yatvayā me kṛtā dayā |
adhunā śrotumicchāmi saṃcāraṃ devatātmakam ||

kathaṃ dehaśthitā tāstu vaṃ(text missing) bhavaṃti sureśvara |
yogibhi kathaṃ te(text missing)bhya rakṣaṇīyaṃ svadehakam ||

etat saṃkṣepa trye(text missing) sarvaṃ vada me kāmasūdana ||

śrībhairava uvāca ||

atiguhyamidaṃ devi kaulikaṃ jñānaṃ (text missing) |
gopaṇīyaṃ prayatnena tvatprītyā pravādāmyaham ||

śṛṇuṣvāvahito bhadre mahattaṃ lomahaṛṣaṇaṃ |
siddhavidyāstutāḥ sarvāścakre cakre svakesvake ||

krīḍanti bhuvanairdivyai haribrahmeṇdrayorapi |
tadājñā ca vidhāyinya matpure saṃsthitāstutā ||

pañcamaṃ tulagā lakṣya svadehesthā yathāsthitāḥ |
kathayāmi samāsenā gatisteṣāṃmaniṃdite ||

gude liṃge nakhāgreṣu pādayo vīravaṃdite |
praviśya pāṛthivaṃ tatvaṃ bhūcaryāṃ sa samudbhavāḥ ||

dvaraṃniraktamedāṃ ca śukrāṃ māṃsaṃ na saṃśayaḥ |
tat krāmayaṃti tatrasthāstathā nava(text missing) bhavanti tāḥ ||

nābhiraṃdhra samāsādya yāvat kaṃṭhyanta goram |
gocaryāṃ sasamudbhūtā karṣayaṃti na saṃśayaḥ ||

tatkramāyannidehasthā svasthāna prabhavaṃtitoḥ |
ṛtīyaṃ vaktraraṃdhraṃ tu nāmāsādya sureśvari ||

digākhyā sa samudbhūtā karṣayaṃti na saṃśayaḥ |
mūrdhnamāsādya subhage khecarīgaṇasaṃbhavāḥ ||

tatsthāmākarṣayaṃte tāṃ mānayaṃti haranti ca |
vāmeśvaryaṃgasambhūtā yoginyo valadarpitāḥ ||

mārayaṃti kṣaṇātastu yasya kruddhā maheśvari |
evaṃ pañcavidhaṃ cāraṃ tavoktaṃ vīravaṃdite ||

tābhivyāpramaśeṣaṃ tu pañcabhūtātmaṃ cutam |
caraṃti sarvaraṃdhreṣu nāḍibhiśca varānane ||

vyomakūpādibhiḥ sarvaiḥ praveśe teṣu suṃdari |
svacakra parivārāstāḥ kathayāmi samāsataḥ ||

ḍavyāḍāmarikāścaṃḍā pāṛthivaṃ tatvamāśritāḥ |
dhābhirākarṣitaḥ syaivaśatpraciḥnaṃ vadāmyaham ||

vasti śūlaṃ guderodhaṃ atranyannirbhagaṃdara |
arvāścaivapyatī sāraṃ jāyate manujasya tu ||

evaṃ jñātvā tu yogīndro kuryā tatra pratikriyā |
vyaṃjinī śākinī caiva gocarī gaṇamāśṛtāḥ ||

tābhirākarṣa tasyaiva bhavate lakṣaṇaṃ tano |
śūlaṃ kāśaṃ bhava tasya bhramasvāsaṃ varānane ||

vātāvartamathordicaṃ mahāsaṃdohanaṃ tathā |
evaṃ vijñānacihnaistu kuryāt tatra stutikriyā ||

vaktra śūlaṃ ca subhage cakṣuśrāvaṃ tathaiva ca |
dantakarṇagatāṃ pīḍāṃ sarvamaṇdhreṣu jāyate ||

kṣudra śākinī sparśastu dinānyai gaṇamāśṛtaṃ |
tābhirākarṣitasyaiva idaṃ bhavati lakṣaṇaṃ ||

evaṃ vijñāna deveśi tasya kuryāt pratikriyā |
mūśikārdisaṃmūhaṃ tu khecarīgaṇamāśṛtaṃ ||

nābhirākarṣitasyaiva idaṃ bhavati lakṣaṇaṃ |
śi(text missing) raśūlaṃ bhavet tasya kamalālūtameva ca ||

ebhirnāmaistu vijñeya turyāt teṣu pratikriyā |
divyaṃ gaṇaṃ tu paramaṃ raktāstāṃ karṣaṇe ratā ||

vividhā jñātu samāsādya tadrohāt saṃharaṃti ca |
evaṃ paṃcavidhasyaiva lakṣaṇaṃ kathitaṃ tava ||

yathā haraṃti taṃ jīvaṃ tacchṛṇuṣva yathākramam |
svasthāt pīḍanāṃ kṛtvā vāhyasthaṃ devatāgaṇaṃ ||

dehasthā paṃcabhiścakre jīvaṃ grhya tyajaṃti taṃ |
nābhitya krora jīveta ityājñā pārameśvarī ||

devyuvāca ||

bhaṃgavaṃdye(text missing) tvayā khyātaṃ mahāntaṃ bhayadāyakam |
dehasthaṃ devatāvṛdaṃ tasmiṃ jīvo vyavasthitaḥ ||

stāharaṃti kathaṃ rakṣā vada me kāmasūdana |
yadā saṃrakṣito yogī nābhībhūyanti bhūtale ||

śrībhairava uvāca ||

Śrī Bhairava said:

śṛṇu devi yathā prṣṭhaṃ kathayāmi tavākhilam |
gurudevāgni bhaktāntā yogābhyāsarātātmanām ||

samayācārasaṃsthānāṃ pālayaṃti surādhiṇe |
satyacaucara tasyaiva laulyādirahitasya ca ||

nirvikalpasya vīrasya putravat pālayaṃti tāḥ |
hiṃsāpaiśūnya rahite sadā nidārvivarjite ||

sarvabhūta-dayāyukte pālayaṃti ca suṃdari |
kulācāraparibhraṣṭādamū māyāsamanvitoḥ ||

niṃdakā duṣṭasatvāśca samayācārapālakāḥ |
hīnasatvā vivekajñā kubodhaparibodhitā ||

garvitā maṇḍabhaktāśca laulyālasya narādhamāḥ |
teṣāṃ śivājñāya śubhru nirdahaṃti marīcayaḥ ||

mārayaṃti na saṃdeho ghorājñā vīravaṇḍite |
mṛtyuṃjayavidhānena astraiva parirakṣitaḥ ||

na mṛtyurbhayamāpnoti śṛṇu tasyāpi niṣkṛti |
hāniśokapramādaśca udvego bhraṃśameva ca ||

tasya jāyanti suśroṇi nāstyasya parirakṣaṇam |
yā sā pūrvaṃ mayā khyātā kriyāśaktirmahāvalā ||

śatārdhavarṇagā mūrti sadāśivahane dhvani |
āpādāvastumūrdhānta jvalajvālanasaṃnibhā ||

dhyātvā mūrdhva punarbhadre tuhiṇoghasamaprabhā |
pūrayanti svakaṃ sthānaṃ mahadāpyeyakārikā ||

ṭṣaṇḍhyādhyānayogena rakṣaiṣā kathitā mayā |
nityādhyānayutopyevaṃ amaratvamavāpnuyāt ||

niśācāryā mahāvidyā sarvavidyāgranāyikā |
daśānasā mahādevi ekārthe daśadhā kṛtā ||

pārthivena viruddhā tu rakṣite paṃcadhā dhvaram |
kevalocāramātreṇa svasthāne yāti nallayam ||

gasapamanagatā pārthiva ruddhā krameṇa paṃcaite |
prṭhivīsalilahutāśānanabhomaṇḍaleṣu suśroṇi |
jvaladanalakalāḍhyaṃ prasphuraṃtī samantā |

dvidhṛtam parabhāsā sphāramāpūryatasthaḥ nabhavalasanaṭṭād bhūyamāpūrya teṣu ca |
kṛtapadadhipūrvai sā mṛtoghena sarvaṃ sutanu tanu viniṣyāṃ vyāyate vatsarārdhaṃ vyapagata
paśubhāvālaṃvanānyekacittaḥ vigatabhayamaśokaṃ tatvavittatprasādā |
viśati vijita mṛtyuḥ śuddhamadhvakrameṇa |
bhavabhavana mahānte madhyagāṃ dīpamānāt |
parigatapadamārgo namṭaraṃ vātha gauri |

mapagataparibhāvā dhyānamārgē vyatītaḥ |
svapadaparisamāptyā siddhyate nātra citraṃ ||

svadaihaṃ rakṣamānastu siddhyate sādhaḥkottamaḥ |
evaṃ mahātmyamatulaṃ vidyāyāḥ pārameśvari ||

ālekhyā cāti gopyā ca yadiccheccirajīvitum |
sarvatatvapadātītā sarvanni(text missing)dyāgranāyikāḥ ||

dīptidīpakavarjyā sā kulakaulāsane sthitā |
sā parāpararūpeṇa paratatte layaṃgatā ||

bhogamokṣapradā devī sarvavaṃdhavimocanī |
asvamedhasahasrāṇi tathā brahmavināśanam ||

sakṛjjihvāgralalitā nāśayedapavargadā |
athānena vidhānena śṛṇu rakṣā mahātape ||

kulānte kaulamadhye ca sthitāye jitya vājinam |
na teṣāṃ devatāvṛndaṃ na mṛtyu prabhaviṣyati ||

paribhāvagatānāṃ tu vyaktirnaivopalabhyate |
tasmānna vādhakasteṣānnitya śreyasi saṃsthitā ||

svatatvāni marīcīnāṃ tejaso pūrya bhairavi |
parabhānanayābhāvya yasmiṃ tatvedrupadravam ||

svasthatāṃ yātyasaṃdehaṃ vidhānānena bhāmini |
athānyaṃ saṃpravakṣyāmi paraṃ kaulūhalaṃ priye ||

yena vijñātāmātreṇa yogendro nābhibhūyate |
tadarthaṃ saṃpravakṣyāmi tvatprītyā cārulocane ||

caraśaktyādimārabhya vajrādhārān mahēśvari |
jvālākālāpamutvāpya tatvaṃ taṃ saṃputaṃ kuru ||

ūrdhvā śikhā prabhedena tāpyataṃ yadrupadravam |
vāhyaṃ maṃtreṇa vādyamdyam vajradhyānena saṃyutam ||

prathamena tu tat sarvaṃ kṛtaṃ vajramayaṃ bhavet |
svadhyānamamḍalāṃtasthaṃ tanmayaṃ vajravād bhavet ||

pañcamayaṃ sarvato dhyātvā vibhutvamupa pādayet |
pūrvaṃ cāsanavinyāsaṃ yogī kṛtvā niyojayet ||

pañcamamḍalavinyāsaṃ āsanaṃ śṛṇu tatvataḥ |
kṣīrāṃdhvi madhyakallolavalatkamalapāṃḍuram ||

śāsāṃka kaṇṇikopetaṃ nabhādyena vibhādyena vibhāvayet |
prasaraṃ tu caturdhā vai jāḍyāṃtena yutā gajāḥ ||

caturdhā tu sthitābjasya sthitādāpāratāṃvarāḥ |
tatrāśīno mahāyogī idaṃ yāgavaraṃ pṛyet ||

pūjayet pratyahaṃ bhadre acirādvajra sambhavet |
avyaḥstridaśairdevi jarārugbhayavarjitaḥ ||

svacchaṃda mṛtyuvalavāṃ sarvayogini saṃggataḥ |
līyate ca mahādevi anne ca parame pade ||

idaṃ rahasyaṃ paramaṃ tvatprītyā saṃprakāśitam |
abdabhyāsā tu vīrasya pañcadhā devatāgaṇam ||

pañcarūpavibhāṃgasthaṃ svāṃśavṛtyānuraṃjitaṃ |
tāvatanmaya bhāvena sidhyaṃte nātrasaṃśayaḥ ||

dadanti vipulāṃ bhogaṃ svasiddhi svapurāṇi ca |
vīrendrasya mahābhāge svarāgārāgaramjitāṃ ||

bhairavasyaivatā sparśā pūjayaṃti ca nityaśaḥ |
atha bhoga viraktātmāna kuryā teṣu cādaraṃ ||

dvādaśābdanmaheśāṇi piṇḍamādāya so vrajet |
sūkṣmatvaṃ ca mahābhāge nātra kārya vicāraṇāḥ ||

aṇimādyaiṣtu saṃyukta śivāgaiśca samarcitaḥ |
pūrvoktena mahāyogī yukto śāntapade sthitaḥ ||

śiva eṣaḥ svayaṃ sākṣā vicareta yathā sukhaṃ |
yogasamśādhanaḥ devi piṇḍamādāya mokṣabhāk ||

kramaśaḥ sūkṣmatāṃ yāti vidhinānena bhairavi |
kalpakotiśātānekaṃ nānābhogasamanvitaṃ ||

liyate parame tatve svecchayā vīravam̐dite |
evam̐ te uttamām̐ rakṣām̐ proktā cātryatra bhaktitaḥ ||

tvayārādhi vā pūrvam̐ tena tenaiva gopitam |
athānyam̐ rakṣaṇārthāya saṁkṣiptaḥ kathayāmite ||

yogī jāpya vihīnasya ātmana svaparakṣya vā |
lekhyamātrā tu yat tena śṛṇu vidyāparāṁśa
nabhādyāsanamāsīnam̐ sādyeśādyam̐ tu pārthive |

sakalam̐(text missing) gālakopetaṁ sābdhatanmadhyasaṁsthitam |
puṭitam̐ netrarājena ardhendupariveṣṭitam ||

aṣṭā adīṣṭa subhage netrarājena rakṣitā |
kalāṣoḍaśakopetaṁ im̐du saṁpuṭa veṣṭitam ||

dalaṣoḍaśakopetaṁ tadvāhye vinyaset pryē ||

dalasye karṇikāntesya netrarājapuṭikṛtam |

viṁdunādam̐ krameṇaiva uccāram̐ varṇakaḥ kramāt |
tṛguṇena kusūtreṇa veṣṭiyāpeni niveśayet ||

ghaṭarakṣā mayā proktā sarvarakṣākarām̐ parā |
kena kena tu lohena dhātunā vā varānane ||

veṣṭitam̐ dhāraye nityam̐ sadā rakṣati sobhane |
etadrakṣā mahāarakṣā sarvopadravanāśanī ||

iti kulesāre dvādaśamaḥ paṭalaḥ ||

Trayodaśamaḥ Paṭalaḥ: Chapter 13

Chapter thirteen describes a comprehensive ritual and the chanting of powerful mantras for protection, prosperity, overcoming adversaries, and achieving both material and spiritual benefits. It details the preparation for and execution of a sacred ritual that involves specific arrangements, offerings, and the invocation of divine energies. The text emphasises the significance of purity, devotion, and the correct performance of the ritual for attaining desired outcomes. It also discusses the transformative power of the mantras and rituals in removing obstacles, curing diseases, and leading to the attainment of both worldly pleasures and liberation. The chapter concludes by highlighting the potency of these practices in ensuring protection, success, and the eradication of misfortunes.

śrīdevyuvāca ||

pūrvam deva tvayā proktaṁ snānaṁ mṛtyumjayam param |
astraiśca rakṣaṇam deva tanmayā cakṣu bhairava ||

śrībhairava uvāca ||

śṛṇu devi pravakṣyāmi rahasyam paramādbhutam |
yena vijñāta mātrena sarvadoṣairvimucyate ||

vīrābhiṣe paramam mṛtyumjayamidam param |
dāridradamanam devi mahāvīdhivināśanam ||

mahāpātakanāśam tu sarvopadravanāśanam |
sukhadam sādhaḥkṛdānām bhogamokṣapradāyakam ||

vakṣye haṁ bhairavamamtram sarvayoginipūjitam |
yena saṁsmṛtamātrena mucyate ghorasaṁcayān ||

mahāvīravīdhānam ca gopitam sarvato mayā |
tvatprītyāmavicāreṇa kathyamāno dhunā śṛṇu ||

ekānte vijane ramye duṣṭasatvavivarjite |
sulipte ca sugupte ca puṣpaprakarabhūṣite ||

dhūpāmodasugaṁdhāddhyenmātrkāṁ prastare tataḥ |
pūjyasarpopacāraiśca yathāvastham varānane ||

tatocāryam mahāmamtram bhairavam yogipūjitam |
sarvamātrṣamūhasya proktaṁ tam hṛdayam param ||

navasaṁkhyam vijavaram anastham golakadvisaptate |
mātrvyūhād gaditam maṁtravaram śāntidam param sutanu ||

caturādyāmadhyastham maṁtravaram śaśikalāśaśinā |
mātrvyūhāṁtagatam maṁtreṣam ekapādaśitavarṇam ||

śasiravinilodbhāsairnayanaiyukte tathordhvavāhvekam |
tṛṣuvanasakalamaśeṣam vyāptam nādena nadamānam |

evam varṇavidhijñasya vyānam vakṣyāmi suṁdari |
daśārdhavadanopetam kalānayana sujvalam ||

daśavāhumahātmānam khaḍgaketakadhāriṇam |
kapālakhaṭvāṅgadharām śaradhanusamanvitam ||

himakuṁdeduvarṇābhaṁ sarvāvaraṇabhūṣitam ||

jaṭājūṭadharaṁ devaṁ nāgayajñopavītinam |
maṁtra siṁhāsanārūḍhaṁ śavasthaṁ vīranāyakam ||

garjanaṁ bhīṣaṇaṁ nādaṁ sarvakāraṇabhāvinam |
maṁtreśamaṁtra rājānaṁ sarvamātrgaṇālayam ||

asya dehā samudbhūtā yoginyo yogamātarā |
maṁtrāścalayī bhūtā kiṁ kurvāṇavyavasthitāḥ ||

maṁtrarājavaraṁ devi sarvamaṁtrottamottamam |
vidhānaṁ cāśya vakṣyāmi yathāvadanupūrvaśaḥ ||

pūrvokte yāgaveśme tu sulipte kusumānvite |
tatra yāgavidhiṁ kuryād vīro vīreśvarasya tu ||

dvidhāvasthe tu deveśi icchayo sādhakottamaḥ |
saṁśivaiva niraṁśaṁ vā vidhānaṁ vīravaṁdite ||

śaucaṁ tāvat pravakṣyāmi maṁtra yogātmakī kriyā |
pūrvādhivāsīte śiṣye maṁḍalaṁ tu samālayet ||

caturasraṁ caturdhāraṁ susamaṁ samabhājitam |
aṣṭapatraṁ mahāpadmaṁ karṇikā samabhājitam ||

aṣṭapatraṁ mahāpadmaṁ karṇikā kesarānvitam |
tadvidhā vāhyato tasya taṁ dvidhānasya vāhyataḥ ||

evaṁ niṣpādyamatimāṁ pūjayet tatra maṁtrarāt |
svādyānocāra yogena karṇikasya tu bhairava ||

bharitaṁ tena cā śaiṣaṁ akalpanakalādikam |
tasya maṁtra tanusthasya vidhāmidamuttamam ||

kathyamānaṁ sureśāni śṛṇuṣvekamanābhava |
parasyāmita tejasya tacchakti samavāyugā ||

icchāmātrā vratasyaiva vyāpakālikhile dhvani |
saparāparabhāvasthā taddharmitve vyavasthitā ||

na tayā rahitonyāsti yat kiṁci jagati sthitim |
drūtakarmaguṇairbhāvai sa eva parisamsthitā ||

ekānekatva rūpeṇa kṛṣṭi kṛtvā layaṁgatāḥ |

maṇtramātātaramātā sā janitā bhairavaḥ paraḥ ||

janitā jananī dvaitu saṃyogāt siddhidāyakau |
yogamātrā ca vinyāsaṃ tasmāt saṃyogamiṣyati ||

tasyotsage(text missing) parā mūrtimaṇtrenānena bhairava |
nyastavyā vīrabhāvena maṇtram ca śṛṇu tatvataḥ ||

viśadvayaṃ rephayutaṃ nityāsana sa golakam |
eṣa maṇtro mahādevi sarvadevanamaskṛtam ||

pūjyate siddhasaṃghaiśca yoginyo valadapīte |
tasya prasādāt sarvāstu vicaraṃti yathāsukham ||

nānābhogavilāśaiśca bhuvasveva nileṣu ca |
dhyātvā rūparaṃtasyāt paramāmaṛtasambhavam ||

caṇdrakoṭisamaprakhyā śuddhāsmaśrīṣā tviṣāṃ |
caṇdramaṇḍalamadhyasthā ekavakraṃ trilocanam ||

jaṭāmukutaśaṃyuktaṃ caturvāhvopaśobhiśobhitaṃ |
tṛśūlasphaṭikākṣāṇāṃ mālīkāvyagrahastikāṃ ||

sitāṃvujamṛtaḥ pūrṇaṃ kuṃbhaṃ caiva kare sthitaṃ |
sitavastraparidhānāṃ sarvābharaṇabhūṣitāṃ ||

sitasragdāmasaṃyuktāṃ mauktikābharaṇānvitāṃ |
rūpātisayasāṃyuktāṃ saumyāṃ prahasitānanāṃ ||

śravaṃtī cāmṛtaṃ devī mahādāpyāyakārakam |
ūrdhvavāhu mahāvījaṃ svapadvādaśabheditaṃ ||

tatādyaḡavibhāgena vaktrāṇaṃgāni bhairavi |
aṣṭapatre ca vinyasya krameṇa surapūjite ||

tadvā tu kalācakraṃ puṣpādyaistu surainyaset |
mātrvyūhamato devī kaśāntaṃ vāhyato nyaset ||

dvisaptagolakopetā ekavaktrā trilocanā |
śūlākṣasūtradhāriṇyāṃ rakṣārthaṃ pa (text missing) ritaḥ sthitāḥ |

varadābhayahastāstā śitāścaiva śitāṃvarāḥ |
asaumyāsaumyavadanā sarvābharaṇabhūṣitā ||

caṇdraraśmipratīkāśānekavaktrā trilocanāṃ |

mauktikā bharaṇopetā vahuvāhvopaśobhitā ||

akṣasūtrakaravyagrā caṁdrāmṛtaghaṭānvitā |
varadāghatahasvāśca caṁdravaccaṁdramaṁḍale ||

kalācakraṁ maheśāni amṛtormi ivasthitam |
evaṁ saṁpūjya vidhinā guru pūrvamanu kramāt ||

gaṇeśaṁ kṣetrapālaṁ ca puṣpairgaṁdhairmanoramaiḥ |
sitam caṁdakarpūra dadyāstevaṁ vilepanam ||

puṣpānye vaśitā deyā sugaṁdhā vātha suṁdari |
dadhikṣīrādi naivedyam pāyasaṁ khaṁḍasaṁyutam ||

khādyakāśca maheśāni śuklāni vinivedayet |
iṁdravarṇe samāyuktaṁ dhūpaṁ dadyān maheśvari ||

māṁsādyāśca savānekā sugaṁdhā savāni ca |
dāpayedbhaktito vīra vīreśasya varānane ||

śobhā tu maṁḍalasyaiva vittaśāṭhya vivarjite |
kuryāt pūrvoditāṁ devi nānākārāṁ sureśvari ||

sauvarṇam rajataṁ vāpi tāmraṁmayameva vā |
yathā lābhān mahākumbhaṁ caṁdanenānu lepitam ||

sitavastrayugarchannaṁ ratnādisamalaṁkṛtam |
cūtapallavasamyuktaṁ sahiranyaṁ sapamkajam ||

sarvauśadhisamopetaṁ sarvadhā tu samanvitam |
sarvavījasamāyuktaṁ sarvamaṁtrābhimaṁtritam ||

pūrvanyasta mahābhāge adhivāse supūjitā |
tanmadhye tu sureśānaṁ bhūyo devi yathākramam ||

maṁḍalatrayasaṁyuktaṁ sadhyānaṁ sāsanam prye |
manasā dhyānayogena gaṁdhadhūpaiḥ pūjayet ||

vardhanyāstreṇa saṁyuktaṁ bhairavāstraṁ sahaṁ kṛtam |
nyasta pūrvavidhānena svadhyānoścārasaṁyutam ||

jvalajvalanasamkāśaṁ ghoraṁ daṁṣṭrākarālinam |
ūrdhvakeśaṁ trinetraṁ ca sarvāyudhavihastakam ||

anekadāṇi pādaṁ ca kalpāntāgnirivotthitam |

saṃvartaghoṣagarjantaṃ trailokyavyāpinaṃ param ||

raktavarṇaṃ mahādevi tena dhyānaikatatparam |
kṛtāṃjali puṭaṃ raudraṃ vikṣumānaṃ vibhaumukham ||

evaṃvidha mahāstraṃ tu dharanyāṃ pūjayecchubhām |
tato śiṣye mahāhūya prokṣya pūjya krameṇa tu ||

puṣpāṃ dadyāmahiśasya vīrāṃjñā devinānyathā |
pūrvavacca kṛte kuṇḍe janitai cānale śubhe ||

homayetvasutaṃ devi sṛṣṭisaṃhārataḥ kramāt |
paṃcamaṇḍalavinyāsaṃ dīpayecchaktitejasāḥ ||

paṃcamaṇtrasamāyuktaṃ bhairavāstreṇasaṃyutam |
virūpānikṛtāṃ caiva malināmalināṃvarā ||

krośaṃtī prapalāyaṃtī astreṇāṃvathitā prye |
śūlena tāḍitāṃ tāṃtu asināccheditāṃ tathā ||

aṃkuśena tu mākṛṣṇāṃ vaddhāpāśena kaṃṭhataḥ |
muddharenottamāṃgā tu hatā vihvalatāṃgataḥ ||

chinnā paraśunā bhadre trāsaṇaṃ ca vibheditā |
śaraiśca jvalamānaiśca asaṃkhyātā sahasraśaḥ ||

seditāṃ chinnadehāṃśca yaṃtrasthāṃśca maheśvari |
tvacāsthimajjasamsthā vā daśanādharaṇasamsthitāṃ ||

netraśrotragatāṃ vātha ghrāṇastā yugatāṃ prye |
kare vāhubhi grīvāṃ vā lalāṭe mūrdhnitodare ||

nābhyāṃ guhya apānaivā ūruṣaṃdhigatāpi vā |
jānujaṃghānakṣau pādairgulphai saṃdhīṣu sarvataḥ ||

pārthive pārthivairbhāvai apatatve tadud bhavet |
tejau tu tanmayaicchedya vāyvo vāyvātmakena ca ||

nābhase ca tathā devi paṃcatatvai viśodhayet |
mahādastra prabhāvena śaktyaṃte yāva bhairavi ||

śakti tatvagate lakṣe cinmātraṃ tatra saṃsthitam |
tayā śodhyasamuccārya pare saṃdhānagocaram ||

evaṃ hutvā krameṇaiva paṃcatatvāni bhairavi |

śāstreṇa maṁtrarājena paṁcapūrṇāhuti hunet ||

śakti tatve maheśāni kevalena niyojanaṁ |
evaṁ viśodhya tatvāni alakṣmī cchedanaṁ bhavet ||

sṛṣṭinyāyaṁ prayogena pūrayaṁ maṁrtoghasā |
tatve tatve kramād devi pūrvavat karmamuttamam ||

vajra tvāt yatanaṁ maṁtraiḥ paṁcabhiścānu pūrvaśaḥ |
ghṛtaṁ kṣīraṁ madhurdevi tilataṁḍulamiśritaiḥ ||

homayet pūrvasaṁkhyā tu paṁcapūrṇāhinet kramāt |
śaktyā svacchaṁ yā subhru tatve cāpyāyanaṁ bhavet ||

ghanaughaplāvitaṁ sarva śivādyavanigocaraṁ |
evaṁ niṣpādyamatimāṁ snātvā samyaśisoḥ sahaḥ ||

parayācchaktisaṁdhāya lakṣadhyānaṁ samārabhet |
susaumyāṁ saumyavadanāṁ sarvābharaṇabhūṣitām ||

śītābjāsanamāsīnāṁ sitavarṇāṁ surūpiṇīm |
sarvābharaṇasaṁyuktāṁ padmahastāṁ ghaṭānvitām ||

mahādamṛtasampūrṇāṁ karatvākte tu saudaye |
akṣasūtrakare tasya varadodyatapāṇinī ||

aśiṁśādyā vahnisthaṁ caturthaṁ tasi viṁdukam |
lakṣmīnāmasaṁyuktaṁ maṁtrametanmanuttamam ||

dhyātvā praviśate tasya saptāhaṁ tṛsaṁdhyaye |
saptāhe tu tataḥ pūrṇe kuryādasyābhiṣecanaṁ ||

aṣṭādhike sahasraṁ tu vīrosannābhi maṁtriṇam |
astreṇa vardhate devimekacittasamāhitaḥ ||

bhairave mātma sahite kalābhi paripālīte |
vyāne japeta maṁtre tu maṁtraṁ maṁtreśvareśvaram ||

gītavāditra nirghoṣairvedadhvanininādibhiḥ |
sāmṛti karaṇāṁ dhyātvā parānusmṛta maṁtrarāt ||

astrapūrṇobhiṣiṁceta paratatvānu citrakhaḥ |
eṣayāgo mahādevi bhāgyarohaṇamuttamam ||

naṣṭa bhāgyā narādevi rārjanorājamāsr̥tā |
vināyakaiśca ye grastā sādhakā maṁtra tatparāḥ ||

vyādhyāntām duḥkhitāṁdīnām durbhagāśca maheśvari |
svabhāvādiṣu ye tyaktā mohalasyādibhiryutā ||

sarvopāyaṁṣu saṁmūḍhā devādibhirupadrutāḥ |
sarvopāryeṣu saṁmūḍhā devatābhirupadrutāḥ ||

teṣāṁ snānādbhavedrakṣyā na mṛtyurbhayameva ca |
rājāvijayamāpnoti saṁgrāme snānayogataḥ ||

alakṣmīnasya dehā mahālakṣmī pravartate |
nākāle jāyate mṛtyu durbhagaḥ subhago bhavet ||

na vaṁdhyā jāyate nārī na mṛyaṁte ca vālakāḥ |
na moham na viśadam ca nālasyaṁ yoga yuṁjanāt ||

na vighnaiścābhi bhūyeta na ca divyaiḥ sureśvari |
jīvate suciraṁkālaṁ sukhasukhyamanekaśaḥ ||

sevyate vīra yogībhiḥ kāmadeva ivāparaḥ |
atyaddayaḥ (text missing) prakurvīta snānaṁ malavināśanam ||

vijītya mṛtyurogāṁśca kulaśakto prasidhyati |
nāstyatra saṁśayaṁ devi vireśasya prabhāvataḥ ||

pūjyate dhyāyate vātha japate manasā smaret |
tepi vīratvatām yāti api duṣkṛtakarmaṇaḥ ||

kulānu kramayogena ye japanti kulasthitāḥ |
te suktānātra saṁdehaṁ maṁtrasyāśya prabhāvataḥ ||

rajamamḍala kuṁḍā nityaja pūrvavidhānataḥ |
vaktrāṁganyāsa rahitaṁ raktavastre pari pṛye ||

pūjitaṁ vīranātheśaṁ dīpamālābhisaṁyutam |
kalāmāṭṭparīvāraṁ śaktyā śodhyādhvaraṁ kramāt ||

anuloma vilomena maṁtrairebhiśce maṁḍalaiḥ |
kalaśaṁ śaktinā datvā mahālakṣmī pravardhanam ||

kauliyaṁ vidhirdevi siddhākhyam vīranāyake |
dvidhā snānamidaṁ proktaṁ maṁtraṁ siddhikramaṁ sthitam ||

aparīkṣyena dātavyaṃ ityājñā pārameśvarī |

śrīdevyuvāca ||

mṛtyuṃjayavidhānaṃ tu astreṇa parirakṣitaṃ |
pṛcchitaṃ tu mayā deva uktaṃ bhāgyādi rohaṇam ||

śrībhairava uvāca |

alakṣmī yasya dehassthā asya vighna paraṃparā |
ālasyaṃ jaṭatā moham smṛti bhraṃśa varānane ||

mohā tasya bhavet supti samayānāma pālanam |
chidyate ca tadā devi rudraśāni go vrajet ||

bhakṣate ghoraghorābhighoratoryena saṃśayaḥ |
hānīśoka pramādestu vyādhayo vividhāstathā ||

aratiścaiva jāyaṃte alakṣmyādhiṣṭhitasya ca |
tasmānnāśe kṛte tasyā svastha śreyamavāpnuyāt ||

śrībhairavyuvāca ||

lakṣmī yuktānmadonmattāṃ mohamāyāti śaṃkara |
sarvadoṣāśrayaḥ sohi yasya lakṣmī vyavasthitaḥ ||

śrībhairava uvāca ||

mohano yaṃ mahādevi vastu codyamidaṃ kṛtaṃ |
tatpravakṣyāmi saṃkṣepādbhedāsyā vīravamḍite ||

sthirāsavasthā ca kartāra ravalā ca caturdhikā |
caturvidhā samākhyātā dhanyaṃta śṛṇu tatvataḥ ||

janmādo saṃsthitā yasya janmaṃ taṃ yāva bhairavi |
sthirā śānta vijānīyā nā guṇeṣu pravartayet ||

svabhāve naiva varteta yāvajjīvaṃ na saṃśayaḥ |
puṇyārjinā bhogavatī rajamāśṛtya vartate ||

yogabhrātyā na tadyogaṃ kuvodha parivodhitaḥ |
tamevāśṛtya janmātrā jāyate śrīmahāgrhe ||

yāgānusmaraṇānnasya svecchatā cittamāśṛtāḥ |
cittaśuddhyā tu vai tasya svecchā lakṣmī pravartate ||

abhāvaṃ tasya jāyeta bhogeṣu parameśvari |
ete bhogaṇaṃ bhogāśca bhogenaiśrasaṃsmaran ||

etadā mokṣamatimāṃ cittam(text missing) pātreṣu yojayet |
jñānaṃ nirvātakāyeṣu tatprāpyāyātyasau param ||

svecchayādhiṣṭhitasyaiva mokṣameva na saṃśayaḥ |
kāṃtākānteva rāgāvyatṛṇā vaiśyavadhūriva ||

vaṃdhaye vahudhā bhāvai dhṛtino palabhedya vā |
ebhīryāti sthīrāṇe varakṣyā vālyā ca te sadā ||

nāśaye naiva bhogāya na dhanai nāpya vargataḥ |
mohamāyāsamācchādya hāhākaṣṭha gatāgatā ||

nāhaṃ niśi sadā tasya krośamānasya yāti sā |
apuṇya vahulatvāścā svalpa puṇyatayā vṛtam ||

tatkṛpā(text missing) jātamātrātākātrāvarta pravartate |
tamādanutvamāpannaṃ ladhvakṣmīrdhayājayet ||

nidhanatvaṃ samāpanno yāti kūṣmāṇḍamaṇḍire |
capalā svalpapuṇyānāṃ bhogaṃ datvā prayāti ca ||

na sā saṃbhavate bhūya dṛṣṭādrṣṭyā piśācavat |
vaṃcyate chalate naiva pāśabhājatvatām nayet ||

bhāgyarohe kṛte yogī svecchā lakṣmī pravartate |
bhogamokṣāya suśroṇi nānyathā vibhavāmyaham ||

eṣa mṛtyuṃjayoyāga sarvadevaina sevitaḥ |
te parāstena saṃpūrvājīva mṛtyurmahāvalā ||

athāśya maṃtrarājasya vidhānaṃ śṛṇu tatvataḥ |
svakartādhanaśaṃsthaṃ tu iṃdragolakasannibham ||

tāvat pive samāhlādya yāvat soṇitagaṃdhinaṃ |
dhyānāśakte varārohe jinenmṛtyurna saṃśayaḥ ||

eṣa yogo mahādevi siddhasaṃghairniṣevitam |
yoginīnāṃ prasādena tābhidaṃtaṃ svavaktrataḥ ||

tena siddhena siddhī hi yogasyāśya prabhāvataḥ |
iṃdrasaṃputaṃadhyasthaṃ mātṛbhiḥ parivāritam ||

sāmṛtaṃ dhyānamāśṛtyā maṃtrarājaṃ karesthitam |
toyāṃjalītyivet prātatsomāmṛtajaloṣadhīm ||

eṣa mṛtyuṃjāyo yoga bhavet satata sevanāt |
rasatatve sthitaṃ nāryadhyātaṃ maṃtreśvaraḥ pṛyet ||

pavitrikṛta dehasthā kṣobhayenmaṃdayet smṛran |
maṃtreśa rasa tatvasthaṃ yāvata drasamāgatam ||

pavitraṃ pāvanaṃ dravyaṃ sarvayogendṛa sevitaṃ |
prāśayena mahāyogī maṃtreśa dhyānasamṃyutaṃ ||

tasya siddhyanti siddhāni na vighnaṃ tasya cādhati(text missing) |
mṛtyuṃjayaṃ paraṃ tasya bhavet satasevanāt ||

sevanāsparśanāt puṇyaṃ prāśanādanaropara |
saubhāgyamatulaṃ tasya jāyate devine narau ||

sauśrīkaraḥ kīrti bhavet sarvajana priyaḥ |
āyurārogyamevaṃ ca sarvatra sukhameva ca ||

mahāprayoga rājānaṃ mṛtyunā bhaya kīrtitaṃ |
tvatprītyā na vicāreṇa śṛṇumanyatamaṃ pṛye ||

śivavārimanenaiva vidhinā kārayet sudhīḥ |
aruṇodayavelāyāṃ kākeranuditaiḥ sadāḥ ||

maṃtradhyānasamāyuktaṃ culakaṃ culakaṃ tayā |
piveta vīrayogī tu mukhamuddhartane ca ||

dṛḍhakāyo bhaved vīra hanamṛtyurjarāmayāḥ |
satatāśakra bhāvasya nāstyatra pravacāraṇā ||

tadvāri samatā kiṃci vidhānaṃ parameśvari |
guṇānyetāni jāyante ākrṣṭi sidhyate naghe ||

rasatatva gataṃ maṃtraṃ caṃdramaṃḍalasamsthitaṃ |
nityadhyānāj्जinen mṛtyu sthiradhīrnātrasamśayaḥ ||

tanmadhyagaṃ mahāyogī vicare ca yathecchayā |
samgrāme tu mule yuddha smaśāne bhūtasamkule ||

vyālasamhagajaivyāghrai śatrusamkaṭamadyataḥ |
na bhayaṃ jāyate tasya sarvatraiva jayaṃ bhavet ||

pātre vinyasya medhāvī bhūṃjāno mṛtamasnute |
svapetanmadhyago yogī iṃdu saṃpuṭaveṣṭitaḥ ||

rasatatve sthitiṃ kṛtvā nābhi bhūyati rūpikai |
mṛtyuṃjaya mavāpnoti devi nāstyatra saṃśayaḥ ||

maṃtrarājaprabhāvena tannāsti yanna sidhyati |
athānyaṃ maṃtrarājasya vidhānaṃ vakṣyate prye ||

grāme vā nagare vātha nyasedvai ravimaṇḍale |
caṇḍramaṇḍalavarjyantu mātṛmaṇḍalasamṃyutam ||

tāpayantaṃ samamṛtātu śivādyavanigocaraṃ |
tejasā parame naiva sūryakoṭi mayena ca ||

tanmadhyamātmani sthivā ghaṭikā dvayameva ca |
tithyaṃte yāvavīreṇ dro dhyānaika gatacetasaḥ ||

yāvatatrastha deveśi devatāṃśāvṛhasthitāḥ |
dātmanastasya dāsyamti maṃtrarāja pratāpitāḥ ||

melāpaṃ vīranāthasya maneṣṭaṃ cāpi suṃdari |
ādeśaṃ vātha siddhiśca sa caruṃ nātra saṃśayaḥ ||

tadguṇā tatprabhāvaṃ ca bhāvaścaruka bhakṣaṇam |
haṭhamelāpakaṃ devi kathitaṃ tava śobhane ||

kiṃtu codyamidaṃ devi caruke vighnamuttamam |
vakṣyāmi tava deveśi yena siddhyati sādhaḥ ||

durgamaṇḍhaṃ kṛmisamṇpūrṇaṃ abhakṣyāpeyameva ca |
sahadudveka janakaṃ cittasaṃmohakārakaṃ ||

viraktiṃ tatra yaḥ kuryāt yaniśca sa bhaktitaḥ |
iho yuṣmāpi deveśi narake ratiriṣyate ||

tasmādvikalamutsrjya jugupsāṃ vīravaṇḍite |
prāśayeccarukaṃ devi devatābhiniveditaṃ ||

prāśayecca mahāsatvo sidhyate saṃśita vrataḥ |
savīro vīratāṃ prokta yogīndro yogapūjitaḥ ||

siddhamamṛtaramārgasthā siddheṣu samatāṃ vrajet |
svapiṇḍe piṇḍamadhye tu maṇḍalā nāritaḥ prabhuh ||

tanmadhyagaṃ puraṃ grāmaṃ deśaṃ jagadidaṃ pryē |
raktadhānādvaśaṃ yāti maṃtrasyāśya prabhāvataḥ ||

strīṇāṃ ca hṛdaye vaśyaṃ rātrau dhyānāt sulocane |
raktavarṇaidharātraṃ tu pīitena tu virajyate ||

staṃbhayet tatra deveśi tadasthayutamāṇḍale |
mohanaṃ harita dhyānāduccāṭaṃ dhūmrayogataḥ ||

māraṇaṃ kṛṣṇavarṇena mātṛibhiḥ sahitaḥ prabhuḥ |
bhakṣaṃ saṃkaṭakaṭadbhindanta paṃktibhi devataiḥ ||

mṛyate saptarātreṇa nātrasaṃdeha pūrvakaṃ |
api brahma samāderva(text missing) patate nātrasaṃśayaḥ ||

viśādi haraṇaṃ devi śṛṇu maṃtreṣu mūrtinā |
mūrdhni samyanniyojyādaḥ japeṭ sapta trayāṃ vudhaḥ ||

dhyānāmṛtamahaughena nirviṣo bhavati kṣaṇāt |
vāmahaste dvicintyevaṃ maṃtrasaṃmaṇḍālānvitam ||

muṣṭyā saṃharate kṣipraṃ viṣaṃ sthāvaramṇaṃgamam |
netrayormadhyarājānanyasthā samyak prayojayet ||

mūrdhādi pādaparyantaṃ dṛṣṭyāsaṃharate viṣaṃ |
svadehedetā kṣobhaṃ jñātvā maṃtrīnyasedimaṃ ||

maṃtreśaṃ sarvadehasthaṃ tanmadhye svayasamsthitam |
jīvasthāne punarṇasya sa vāhyābhyanantarasthitam ||

evaṃ rakṣyasvamātmānaṃ adhordhvaṃ dhyānamārabhet |
jvalaccakra dvayaṃ bhadre paṃcamaṇḍalagaṃ kramāt ||

tatrasthaṃ devatā kṣobhaṃ tatrāveśayutaṃ naghe |
praviśedātmano vātha parasyeva na saṃśayaḥ ||

kiṃtu kṣaudramidaṃ kāmēna(text missing) kuryāt krīḍanārthataḥ |
ātmaraktā vidhirmuktvā nānyathā tu kadācanaḥ ||

mahāvīra vidhānaṃ tu saṃkṣepāt kathitaṃ mayā |
bhairavyā śṛṇu deveśi siddhayaḥ kathayāmite ||

ekānte vijane ramye supte bhūgrhepi vā |
tatra maunaṃ grhītvā tu devyā maṃtramanusmaret ||

tasyā na gata cittastu piṇḍamadhye samāsṛtaḥ |
manasā japamānastu prāṇajittatparasthitaḥ(text missing) ||

anenaiva vidhānena jitva mṛtyurmahāvalā |
jīvate suciraṃkālaṃ pūryate sarvasiddhibhiḥ ||

prathamāraṃbhakāle tu tasya vighnaparaṃparā |
paśyate devatārūpaṃ svapnānte cakṣumīlitaḥ ||

dr̥ṣṭi naṣṭa punardevi punaḥ pratyayadarśanam |
na bhayastatra kartavyaṃ smaranmam̐tro vyavasthitaḥ ||

na tasya jāyate doṣaṃ mam̐traika gatacetaḥ |
punaḥ bhāryasvarūpā yauvanā vṛtāḥ ||

madanodbhrānta salilā viśīrṇā madalocanā |
pīnonnatakucāḥ sarvā vistīrṇā jaghanāstathā ||

muṣṭi grāhya su madhyāśca sitaraṃga śīroruhā |
sunāśāścaiva viṇvoṣṭyakarakomalalolālasā ||

aśokadalaśādr̥śyaikaraiḥ pādaiḥ sudāruṇaiḥ |
aṣṇiṣṭāṃguli gulphaiśca nirgūḍhairmaṇi vaṃdhakaiḥ ||

śaśi jyotsnānibhairdam̐taiḥ darpaṇā pratimerṇakhaiḥ |
sarvābharaṇasaṃyuktāḥ divyamālyāṃvarānvitā ||

sutāṃvūlastu lāvaṇyā peśalālāpasam̐yutāḥ |
amṛta spaṇḍinī vācā tāsāmutśādakāriṇī ||

maṃḍūkavarṇavad devi manoyaiśāṃ kṣayaṃ gataḥ |
prāvṛṣṭyalaḡhanoghena punarutthāpayeti ca ||

peśalālāpa saṃdhānai laṃbhayaṃti ca sādhaḥ |
vikārānaiva kurvaṃti madanodīpanāni ca ||

puṣpacāpa kṛtāvasthā darśayaṃti vadanti ca |
mithyā tasya tatastubhyaṃ narake gati śāsvatī ||

dagdhā tvayā sahr̥dayaṃ tāḍya dhyāna samāśratam |
rasasca vividhaurbhogai sā (text missing) rcāsyā sṛsādhakaḥ ||

pureḥ saṃsiddhagaṃdharvairyakṣairnāgā sureṣu ca |
vidyādhara mahaudyānaityajakleśanirarthakam ||

strīvadhābhiraṇekābhi pacyate narakeṣu ca |
gāyaṃti caiva nṛtyaṃti purataḥ sādhakasya tu ||

mānāpahāriṇenyepi vikārāṇi vahūṃ tathā |
yadā na calate vīrastadā siddhaisumāgame ||

vīraivīraiśvaraiścaiva yoginyo yogasaṃsthitaiḥ |
tadā siddhyatyanāyāsātr̥bhirabdai dṛḍhavrataḥ ||

evaṃ devyā vidhānaṃ tu saṃkṣepāt siddhidāyakam |
māsaike pūjyatāṃ yāti svasthane tu samāśrayaḥ ||

dvimāsā nṛpatirvaśya sāmānyaṃ sa parohitam |
tṛbhirmāsai sa desastu tadāyantaṃ svabhāvataḥ ||

ṣaṇmāsā sidhyate tasya pṛthvī sāgara mekhalā |
sādaraṃ tatra kartavyaṃ vīreṃdreṇa mahātmanā ||

khecatva jigīśāya piṇḍasya sādhanāya ca |
piṇḍaṃ tu sādhayet piṇḍaṃ devyāmaṃtramanuttamam ||

rahasya paramaṃ devi atiguhyaṃ prakāśitam |
athānyaṃ maṃtrarājasya devyādharasya tu ||

maunamāstāya matimāṃ padaṣṭhaṃ dhyānamācaret |
prāṇaikagacittastu ṣaṇmāsāttasya sidhyati ||

aṣṭjīva tathā piṇḍaṃ sūdhātvaḥkarṣaṇaṃ param |
praveśaṃ parapure caiva rūpādi parivartanam ||

anyāni yāni karmāṇi kṛtādīni ca sādhayet |
visṛjyanādasam̐dhyāyāṃ tam̐nnāsti yanna sādhayet ||

repha hīnaṃ tu taṃ kṛtvā tāḍayedvadguhāṃtare |
graṃthi bhinnaṃ śarāstreṇa phaṭkārāntena suṃdari ||

vimardya prāṇajinnaṃ tu varorhyakāra karmaṇā |
sūṅkāreṇa susūkṣmena raktamākarṣayed vahūn ||

taṣkarāṣṭhaṃ carāmyadi(text missing) tatsācchā(text missing) gata kramāt |
chedayed graṃthayed devi vimardasam̐hasādhakaḥ ||

caradvayaṃ vajramūlaṃ lolādhaḥ parimaṇḍalam |
graṃthi paṃcakamadhyasthaṃ paṃcaitāśca krameṇa tu ||

bhedya gr̥hya susaṃvidyāvanu kṛtyamānayet |
evaṃ svamānayed devi sa devāsura mānuṣān ||

saṃdhāya parame lakṣaṃ bhedya graṃthyātmakaṃ kramāt |
tadvyādi prayogaiśca viśet parapure tathā ||

kiṃcidduddeśanoddevirevyāsiddhyānusāriṇam |
vidhānaṃ kathitaṃ subhruvistaraṃ tyaja saṃdari ||

athānyaṃ saṃpravakṣyāmi rahasyaṃ paramaṃ priye |
pusya lohamayairdevi nalikāṃ kārāyed vratī ||

naramedhram tu saṃgr̥hya netramārjārakasya tu |
srotājarasamopetaṃ sauṇṛakasamanvitaṃ ||

tena tāṃ nalikāṃ pūrya puṣpai kṛṣṇacaturdaśī |
śavaśya hr̥daye nyastvā digdhātaccheṣasaṃsthitam ||

aṃjanaṃ netrayo datvā paśyate sādhakottamaḥ |
jaṃtucakramidaṃ sarvaṃ yahyejyaṃ(text missing) yatra bhujiyati ||

yo vahni samabhā ūṣṇyākākolūkātha jaṃvukaṃ |
śvānamārjāra rākṣaśca haṃsaścādiranekadhā ||

yastatra mānuṣopetaṃ saṃbhojyaṃ tacca siddhidam |
tasyā sṛṇmāsamedāśca tvacādyassarvaṃ siddhidam ||

śeṣā nirarthakā devi kimākṛṣṭa prayojanam |
nāmeva nālikāṃ gr̥hya puṣpenāddudakamlaram(text missing) |

tasya liṅgenamāpūrya strīryonyā tu vinikṣipet |
aṃjana dvayasamyuktaṃ dagdhā taccheṣatāṃ punaḥ ||

gr̥hya devyābhimamṛtvā lakṣamekaṃ na saṃśayaḥ |
paśyate ca nidhānāni bhūsaṃsthāni maheśvari ||

rasāṃśca vividhāṃnekāṃ gr̥hyato sidhyate priye ||

iti tava paramārtha darśitaṃ tatra metan maya vidamatulākhye nāgaparṇānamīdṛk |
vyapagata bhavabhāvo bhogamadhvāntamagre sthitamala mamacintyo tatpade dhyānena tu ||

iti kulasāre trayodaśamaḥ paṭalaḥ ||

Chapter fourteen discusses the essence of transcending dualistic perceptions through devotion to the ultimate reality, Advaita (non-duality), as revealed in a dialogue between Devi and Bhairava. It critiques conventional rituals and emphasises the importance of inner purity and understanding the non-dual nature of existence for liberation. The chapter advocates for a life lived in recognition of the unity of all existence, beyond the distinctions of sacred and profane. It concludes with the notion that true enlightenment and liberation come from embracing this non-dual wisdom, leading to a state of bliss and freedom from the cycle of rebirth.

śrīdevyuvāca ||

lokarmavinirmuktaṃ garhitaṃ sarvajamtuṣu |
cintayaṃ mohajanakaṃ tvayoktaṃ parameśvara ||

dravyādisaṃgrahaṃ yacca te dravyāśca jugupsitā |
manasāsu vijānīkamaśca vaṃdhakāraṇam ||

manāmalaṃ malādvardhva manośuddhyā tu tatphalam |
vāmanā mūlabhedena patamti narake hara ||

kathaṃ tai siddhyate cātra yogavit kulamāsṛtaḥ |
etadākhyāhi me deva manavatvavyapohanaṃ ||

śrībhairava uvāca ||

vedasiddhāntaśāstrāṇāṃ vauddhārahaṃtavādināṃ |
advayaṃ kathitaṃ teṣāṃ na te jānamti mohitā ||

sautrāmaṇyaṃ surāpānaṃ pauraṣe brāhmaṇo vadha |
kṣatriyaṃ rājasūye tu vivāhe so vidhiḥ smṛtaḥ ||

aśvamedha tu cāsvaṃ vai evamādi paśorvadhaṃ |
utkṣepā strīpramādāya utpannaṃ yo nijodbhavaṃ ||

udgrāhyaṃ pāvanaṃ vudhvādapūtaṃgatasam |
kaṣṭhe ca mathitaṃ hīnaṃ ekotthaṃ rasavarjitam ||

parānaṃdavinirmuktaṃ na taṃ śuddhi paraṃ smṛtam |
hutvā datvā ca devānāṃ pitṛṇāṃ suhṛdeṣu ca ||

hutaśeṣaṃ tu bhuñjanti deveṣu dvijasattamāḥ |
janatyāruhaṇaṃ teṣāṃ gaurivaṃnadatāṃ dvija ||

ekaikaṃ duṣkaraṃ karma mahataṃ romaharṣaṇaṃ |
sarvapāpottamaṃ sarvaṃ vidhānaṃ khamasaṃsthitam ||

abhakṣabhakṣaṇaṃ kṛtvā dapeyāt mānameva ca |
agamyagamaṇaṃ caiva kṛtaṃ sarvābhilāsitam ||

dvijebhyo vaidikaṃ dharmamāmakhādi parisamsthitaṃ |
dharmamūlaṃ tu taṃ proktaṃ sva(text missing) rgasopānamuttamaṃ ||

mahatāyāsasaṃprāpya svargaṃ bhogādikāṃkṣayā |
pātayatyevatarasā ekaṃ brahmavināśanam ||

evaṃ vedeṣu sarveṣu vauddhadvā harateṣu ca |
advayaṃ kathitaṃ devi cittaśuddhikaraṃ param ||

na te jānaṃti mūḍhātmā śaktipātavivarjitā |
tatvaśuddhi svasuddhiśca jñātvā tatparamā dvayaṃ ||

advayaṃ yena jānaṃti padamadvitattakṣaṇam |
karmādvaitarātā devi patamte vaidikevate ||

adrṣṭvānu bhavenmaṃtrī karmādvaitaṃ tu laulyataḥ |
ye kurvaṃti sureśānisteyānti narake dhruvam ||

janmapaṃkāṇṇave ghore jīrṇe vanya gajā iva |
sijaṃti majjamaṇāste paratatvamajānatāḥ ||

svasmiṃ duḥkhe sukhe caiva jīvite maraṇe priye |
apriye kāṃcane loṣṭe somemedhye suteripe ||

bhāryāyāṃ mātariḡavi brāhmaṇeṣvaṃ pacesuni |
jāgraḥ svapne samaṃ bhāvaṃ vuddhiryasya niraṃtaram ||

vāsī caṃdanayoḥ kalpya samaṃ yasya vyavasthitaḥ |
ahaṃ mameti mithyatvaṃ nivṛttiriyasya sarvadā ||

tasya gamyaṃ na gamyeṣu tamasubhaṃ naiva puṇyaṃ na pāpam |
bhakṣābhakṣaṃ na vāyaṃ na ca vidhivirhitaṃ ||

nityanaimittikaṃ cārmuktosau sarvavaṃdhairbhavatiryadi mama puṇyāḥ kathyamānotrasāraḥ |

evaṃ bhāvaṃ samāśṛtya tatva yuktasya kathyate |
śṛṇu devi yathādvaitaṃ advaitaṃ paramārthataḥ ||

evaṃ hi tatpadaṃ proktaṃ nirvāṇaṃ ekavīrajam |
eka eva hitaṃ jñeyaṃ advayaṃ tena kathyate ||

tatra bhāvaṃ sadā kṛtvā dvitīyaṃtyabheravi |
dvitīyastyatino yasmādvaitastena kathyate ||

paramādvayaśaṃsthasya bhāvādvaitaratasya ca |
karmādvaitasya bhāvaṃ tu ātmaśuddhi nirgadyate ||

dharmādharmamahorātra vaṃdhaṃ tu parameśvari |
na te saṃśleṣatāṃyātāṃdātmanasya kadācana ||

sthityutpattirlayaṃ jñātvā vicāryaṃ parameśvari |
gatiṃ ca nikṛtvasya(text missing) malābhāvatvaṃtānaghe ||

tatra dravya vibhāgaṃ ca śṛṇuṣvāyata locane |
śivasya paripūrṇasya parasyāmita tejasaḥ ||

tasyecchānu smṛtā śakti taddharmaguṇasaṃyutā |
tatrotpannā mahāmaṃtrārmaṃtraiḥ sādāśivī tanuṃ ||

bhūtapāṃcakamāśṛtya paṃtai kāraṇāsthita |
ekavījaprasūtaṃ hi sardhaṃ jagadidaṃ pṛye ||

tasmājjāti vicāraṃ tu bhrānti pūrvamidaṃ kṛtam |
vijopālana nirlakṣi (text missing) bhivibhakti sadvyomāt ||

ekaṃ na dvaye vidite pararthaḥ sarvatāṃ samatā |
tānyavījosti deveśi yena bhedamidaṃ kṛtam ||

gajatva bhogavoṃdhena vāsane yamalomayī |
ekavījaprasūtasya dvitīyaṃ labhyate kutaḥ ||

dvayaṃ varjyā mahābhāge samatvā bhāvayejjagat |
dravyaśaṃsthā kṣītirdevi satyādhiṣṭha tavānaghe ||

brahmā tatrā tatrādhīpastatra ghaṇaṃ dravyaṃ tu tanmayam |
bhakṣābhakṣeṣu sarve hi satvaṃ sadyena bhairavi ||

pavipāvanaṃ sarvaṃ dvayaṃ cātra na vidyate |
apatatva nāmaṃ tu viṣṇustatrādhīpaṃ smṛtam ||

dravadravyaguṇaṃ cātra peyāpeye dvayaṃ kutaḥ |
jagadvaicitratā rūpaṃ tattejaṃ ghorasaṃbhavam ||

rudro vikāriṇastasmiṃ na kuryāṇna vikalpanāt |
puruṣā vāyumākhyāta vāyusparśasamāśṛtā ||

īśvarādhiṣṭhitaḥ so hi sparśa sparśa punadvayaṃ |
sarvacchidrāṇi sampūrya nabho devi vyavasthitaḥ ||

īśānaṃ paramaṃ brahma sa ca śivamadhiṣṭhitam |
subhratvaṃ sarvathā teṣāṃ nāsucatvaṃ na ca dvayaṃ ||

saṃyogāt piṇḍaniṣpatti brahmavid kṣatra jātiṣu |
svapacānnādinekatvaṃ pañcabhūtasamāgamam ||

sa vivekatva bhūtānāṃ pakṣapātaṃ tu jātiṣu |
tasmāt saiva samālambya nāma madbhuta cetasām ||

nirvikalpena manasā āsādyā paramam |
dvaitādvaitaparityajya ekabhāvena suṃdari ||

vartitavyaṃ hi vīreṇa samatvaṃ ca vivarjayet |
samatthamajñātāmūlaṃ tasmarti parivarjayet ||

ekayonyodbhavaṃ sarvaṃ mānuṣyaṃ vīravaṃdite |
nānātvaṃ mohamevātra sthityarthaṃ parikalpitaṃ ||

yoṣitsaktiyumāṃśaṃbhunmelakeśaṃkaraṃ kutaḥ |
liṅgerviṣṇurbhage brahmā aṃkure tu maheśvaraḥ ||

romasthā devatvānaṃtādvavyārthe saṃvyasthitāḥ |
vījaṃ śaktiḥ parāsūkṣmā ānaṃde paramaḥ śivaḥ ||

yena mucyati deveśi karmaṇā jaṃtavo dhruvam |
vikalpa tatra utpannaṃ paramārtha na jānataḥ ||

tadutthamamṛtaṃ devi pavitraṃ pāvanaṃ śubham |
śodhanaṃ mokṣadaṃ devi samyajjñānaṃ vivekataḥ ||

śabdasparśasarasorūpagaṃdhaśca parameśvari |
viśayāni tu bhuṅktyevaṃ yo sidrā(text missing) vayati pumān ||

ukṣepādatra kāle tu pañcaite dāstamaṃti ca |
tadabhāvāt purāṇaṃdaṃ manovṛttivivarjitam ||

manovṛttikṣaye devi paraṃ bhāvaṃ pravartate |
ātmāśakti paraṃ tatvaṃ ekabhāvatvatām gataḥ ||

bhavanti devadeveśi tadā muktitanurbhavet |
mokṣe tu vaṃdhanam gori bhāvayaṃti narādhamāḥ ||

te vaddhvā nātra saṁdehaṁ ajñāna tamasā vṛtāḥ |
na vijānaṁti vijākhyāṁ tatvamekaṁ śivapradam ||

ekopyanekadhā jāta sṛṣṭi heto na cānyathā |
tatvaśuddhiryadā jāta tadā tu vimalo hi saḥ ||

vimalo vimalā kāryā vāsanā vaṁdharūpiṇī |
vāsanā vimale tatve tatvasaṁvedanā nāditāḥ ||

cittaśuddhasya deveśi na vaṁdha syāt kadācana |
sarvāvastha sthitasyaiva mokṣameva na saṁśayaḥ ||

śudhavuddhyā pravuddhasya tatvavidddhasya dehinaḥ |
saucācāraṁ na cānyosti dṛṭe tatvānu bhāvanā ||

raktaretodbhavaṁ piṇḍaṁ viṇmūtrakaphasaṁyutam ||

raktapittādi cānyaiśca doṣairyukto vyavasthitaḥ |
satatprakṣālanācchurdhi kathaṁ savyatenaghe ||

śilāyāṁ ghr̥ṣyamānāyāṁ mṛdbhavatva pradarśanam |
kṣayaṁyāti na cānyatvaṁ tadvadehavatā punaḥ ||

ghr̥ṣyamāno yathāṁgārakṣālya māno jalenatam |
na jāhāti svabhāvaṁ tu tadvat sarvaṁ śarīriṇāṁ ||

vāhyato bhasmasaṁsthānā ulmukātta svabhāvataḥ |
kālikā na jahaṁtyevaṁ kṣālanād bhasmavāribhiḥ ||

na ṣaṣṭakālena tṛrātrakālenanopavāsādhyayanai śubhairvā saṁprāpyate śuddhicareṇa loka ||

dhyānārṇavaṁ yastu na saṁpravṛṣṭaḥ na yajñadānairna tapobhirugrairṇasau ca jāpyairṇa
varbhakṣai caryaiḥ saṁprāpyate śuddhavareṇa śuddhavareṇa loka |
dhyānā na dhyeyastu na saṁpraviṣṭaḥ |

sarvatatvasya sāroyaṁ jñānamuṣṭirivā param |
vakṣyāmyahaṁ mahābhāge śṛṇu saṁkṣepatastvimām ||

śaucācāre tathādvaite advaite ca viśeṣataḥ |
agrahaṁ tu na kartavyo muktānumajamavyayam ||

advaita dvaitamevaṁ syā agraheṇa sureśvari |
agrāhyādvudhyate loka tasmāt taṁ parivarjayet ||

avadhyaṁ vāsanā mūle malavyā mohakārakam |

vyāmohāt patate devi saṁsārā parivartate ||

yathā vāto nuvarteta na vikalpata yogavit |
vikalpamavikalpaṁ ca dvāvetau brahmamokṣayoḥ ||

agrabhūtā sthitā dvau tu dvaitādvaitaṁ mahātape |
sa bhayaṁ dvaita yuktānāṁ tasmānnaṁ parivarjayet ||

advaitaṁ bhāvamāśṛtya advaite paramāsthitiḥ |
kāryā yogavide naiva kulakaulānu bhāvanā ||

tadānu bhāvanābhāvaṁ layaṁ yasya gataṁ priye |
advaita ca sa vijñeyo paramā dvaita vartinaḥ ||

sa mukto mocayatyevaṁ sa yogī yogapāragaḥ |
dvaitādvaitaṁ samaṁtasya samaṁ tatvānu saṁtatim ||

samaṁ sarvatra sadvyāpī samaṁ sarvagataḥ svayaṁ |
samaṁ samatayā sthitvā svadeha samatā viśet ||

na vibhāvyati tatra sthakṣīre kṣīramivāparaṁ |
na tatvānyāvanaṁ tasya kalpakoti śatairapi ||

samatthāt siddha (text missing) dehasya bhāve niṣkalatāṁ gate |
advaitaṁ bhāvitaṁ yena spaṇḍanaṁ vasthiri kṛtam ||

tasya kālaṁ jarājanma sthitvā dūravavyavasthayā |
na tasya punarāvṛtti vīje nirvījatāṁgate ||

nirvīja yogā na paraṁ nonyamadvaitamuttamaṁ |
advaitabhāvitaṁ yena kulakaulavyavasthayā ||

svabhāvaṁ svasvarūpasthaṁ paraṁ sarvagataṁ yathā |
yuktyā yuktivivekena sa sākṣād bhairavaḥ svayaṁ ||

jīvanmukto varārohe sarvayogini saṁmataḥ |
etadadvaitasāraṁ tu mayoktaṁ tava nānyathā ||

advaitaṁ na ca vādvaitaṁ dṛte tatvānu bhāvanāt |
paramādvaitasāraṁ tu bhāvayitvā tu niścayāt ||

bhāvaśuddhimato tasya yathā śāstrānusāriṇā |
kṛyākarmeṣu cādvaitaṁ ācāre ca viśaṁkitaḥ ||

tasya siddhiravighnena mokṣaścaiva na saṁśayaḥ |

athānyena vidhānena punareva vadāmyaham ||

maṁtraśaṁkātmasaṁkā ca dravyasaṁkā tathaiva ca |
yeśāṁ te tu na sādhakāḥ tāvaite cāturovayā ||

yāvatatvaṁ na viṁdaṁti |

viditvā tu pare tatve murve(text missing) varṇāḥ śivātmakāḥ |
śivaṁ sarvagataṁ jñātvā varṇavarṇavyavasthitaḥ ||

ānaṁdarūpaṁ sarveśāṁ varṇānāṁ tu śivasthitaḥ |
śivādimaśakāṁtānāṁ saṁsāre yedvyavasthitaṁ ||

śaktyānaṁda śivānaṁda vyāptimānaṁda varjitā |
caitanyaḍhiṣṭhitaṁ sarvaṁ pakṣena(text missing) pariraṁjitaṁ ||

atidravyamaśesaṁ tu kāśaṁkāśaṁkaye kutaḥ |
paṁcabhūtātmakaṁ piṁḍaṁ tatsthā dravyāni yāni tu ||

tānāha(text missing) tatsvarūpāṇi medhyamedhyatāṁkutaḥ |
śarīre saṁsthitā devi yā tiṣṭhati dehinaḥ ||

tāvanmadhye tu meteśāṁ kathaṁ ghaṭayate pryē |
niryātāmedhyatāṁ yāṁti eteva mamarācate ||

ekatastu samutpannā ekataḥ praṇayāṁgataḥ |
eko samarasī bhūta ekatatvena vṛṁhitāḥ ||

vyāptāścaikena tatvena tatrāśuddhiḥ kathaṁ bhavet |
cittamātravikalpoyaṁ tyaje devi palālavat ||

cittamātramalaṁ tyaktvā nirmalā bhava bhairava |
vaṁdhamokṣe paraṁ mūlaṁ cittaṁ śodhya prayatnataḥ ||

cittaśuddho viśaṁkī tu śaṁkāhīnena vaṁdhanam |

na bhayaṁ tasya vidyeta ihaloke ihaloke paratra ca svatanuṁ nihatātā bhāvaṁ bhāvyataḥ
śuddhavuddhyatā |
vyapagatamalaśaṁkāṁ tatvavitatvasaṁsthaṁ śivapada ravikāśaśrotasi kṣalya cittaṁ
tatadanugatamaśeṣaṁ ācaronmokṣabhājanāḥ ||

śrīdevyuvāca ||

śrutaṁ devamayāśeṣaṁ advaitaṁ paramārthataḥ |
jñātaṁ śrotapravāhaistu svacittaṁ kṣālitam mayā ||

nidhautanāgatamasam vikalpātītagocaram |
samatvāt samatāyātām sametyujjhita bhāvaṃnam ||

mohamātsaryarahitaṃ vahutva parivarjitaṃ |
sadasiddhekahīnaṃ tu sadbhāvaparisaṃsthitam ||

tvatprasādā suraśreṣṭha manoniṣcalatām gataḥ |
ekopyenekatā bhedaḥ evaṃ paśyāmi bhairava ||

kiṃtu vikalpamātraṃ tu prcchāmi parameśvara |
agrahagrahake dvaita tvayokaṃtu madyamāṃsādr̥te pūjā na karyeti udāhṛtaṃ
svalpamalyaṃ grahagrāhaṃ bhrāntirāpādayet tadā |

etat prasādato vrūhi yathāvedmi na saṃśayaḥ |
komadyeti samākhyātām māṃsamityaṃ va kiṃ vada ||

śrībhairava uvāca ||

sādhu sādhu mahābhāge paraṃ praśnaṃ tvayā kṛtaṃ |
vadāmi tava saṃkṣepādātiguhyataraṃ priye ||

madyamāṃsasamutpattidravye prādhānyatām̐vaca |
vadāmi sakṣiptataraṃ yathārthaṃ ca na cānyathā ||

nāmityeva paraṃ vijaṃ parānaṃdasamudbhavam |
dhūti vāhyatarā bhāvāt saṃyogādvyaratām̐gatāḥ ||

sa eva darśito devi māṃsamityabhīdhīyate |
etadravyaṃ paraṃ proktaṃ pavitraṃ siddhidāyaṃ (text missing) ||

homayet prāśaye devi pitṛaṃ devāṃśca tarpayet |
nivedaye mahāvīro nityaṃ maṃtra prapūjane ||

aśeṣadravyasaṃghātaṃ yatkiṃcidvasudhā talaḥ |
sarvanivedinaṃ tena māṃsasya vinivedanāt ||

devatātr̥ptimāyāṃti maṃtraṃśca phalado bhavet |
śivayajña tadā tena yaṣṭo bhavati suṃdari ||

sarvayajñopamaṃ proktaṃ śivayajña viśiṣyate |
maṃtrajñāna parābhāsā ijjate yastu bhairavi ||

tena yaṣṭena deveśi mucyate bhavavaṃdhanāt |
sāsenā veditaṃ sarvaṃ saṃpannaṃ bhavate priye ||

yā sā pūrvaṃ mayākhyātā parāmṛtavidhāyinī |
tasmiṃlinā mahābhāge kalā saptādaśī paraṃ ||

amānāmasamākhyātā parāmṛtavidhāyinī |
jagasyāpyāyanārghāya sosthitā sā ca maṃḍale ||

somabhāsājale nyastā sa vācāpyāyanarthataḥ |
pitṛṇāṃ devasaṃghasya jaṃtucakrasya suṃdari ||

sthitāpyāyanahetvartha dravadraveṣu saṃsthitā |
kṣīrādhvi madhyamathanā vyaktitva samupāgatā ||

avasthā vāruṇī jñeyā suraiḥ pītāsurā smṛtāḥ |

āditatvasamudbhūtā madyā medye tu sobhane |
madeti madirā jñeyā śaktisthādhārasaṃsthitāḥ ||

vāmāmṛtavidhāyinya vāmāmṛtamatocyate |
sā parāpararūpasthā śaktirādyā manonmanī ||

ānaṃdajanāni puṇyāmanasyonmanakāriṇī |
somasthā somapānaṃ sā sarvapāpakṣayaṃkarī ||

sarvayajñaphalaṃ devī sarvatīrthābhiṣecanam |
sparśamātrāmṛtā devyā kalā nārghanti ṣoḍaśī ||

darśanād vighnanāśaṃ tu sparśanād dharmasaṃcayaḥ |
dattāmaṃtrakriyādyeṣu gurudevāgnitarpaṇā ||

viditvā nāditatvaṃ tu yatrotpannā varānane |
tāṃ viditvā parā yoni saṃskṛtaṃ viniyojayet ||

sānidhyaṃ devatāvṛṇḍaṃ maṃtrāstanmukhatāṃ sthitāḥ |
mocayeddhananāpītā nityānaṃdakarī parā ||

nityānaṃdaṃ ca krīḍā ca nityābhyāsā kṣaṇaṃkṣaṇaḥ |
tatrasthadguṇānaṃda yasya puṇyavrataḥ stusaḥ ||

nirvikalpena sā nityayukto varānane |
dravyanmanyate gaurī sa siddhiphalabhāg bhavet ||

anyathā laulyato devī viditve vatāṃkalāṃ |
tatpānātpātakaṃ tasya narake gatiṛicyate ||

stotavyā(text missing) nityamevaṃ sānaniṃ na niṃdyā tu kadācanaḥ |
āṅkayānena maṃtreṇa tatpātraṃ pūjaye tu tām ||

amṛtaṃ vārimākāśaṃ trayodaśa kalānvitam |
etanmaṃtravaraṃ tasyāt prathamovījanāyakam ||

amṛtau tu padaṃ proktaṃ vāmeti tadanaṃtaraṃ |
ameti namaścānte tārādyam parikīrtitam ||

evaṃ smṛtvāmṛtā dhyānāt sānedhyam sā tadā bhavet |

sāpītā mocaye jaṃtu api duḥkṛtakarmaṇā |
sāpītā devataiḥ sarvaiḥ ṛṣibhyāṃ mātṛguhyakaiḥ ||

saṃsāroddharaṇārthānyastā devena bhūtale |
siddhyarthaṃ vīrasaṃghasya siddhasaṃtānā na saṃtatau ||

yajñarthe vaidikānāṃ tu svarge sopānasamṛtati |
tasmādravyadvayaṃ hyetat sarvadravyottamottamam ||

deyaṃ pūjāgni kāryārthe guruparvaprapūjane |
viśeṣādvīradāne ca yoginīcakrapūjane ||

iti kulasāre caturdaśamaḥ paṭalaḥ ||

Paṃcadaśamaḥ Paṭalaḥ: Chapter 15

Chapter fifteen outlines the supreme practices for a spiritual aspirant to achieve enlightenment and dispel doubts. It details the avoidance of negative traits like greed, delusion, and anger before commencing spiritual practice. The chapter describes various types of practitioners, their methods, and the importance of secrecy in practices. It emphasises the significance of locations, the internal and external purity of the practitioner, and the spiritual achievements attainable through dedicated practice. The text underscores the ultimate goal of merging with the divine consciousness, transcending worldly attachments, and achieving a state of liberation.

śrībhairava uvāca ||

athātaḥ saṃpravakṣyāmi caryasya vidhiruttamā |
yena vijñātamātreṇa sādḥako chinnaśaṃsayah ||

siddhyarthā paryaṭe devi tathātaṃ śṛṇu tatvataḥ |
lobhaṃ mohaṃ tathā krodhaṃ ko mohaṃkārameva ca ||

etāni varjayet pūrvaṃ paścāccaryāt samārabhet |
tasya bhedaṃ pravakṣyāmi śṛṇuṣvāyata locane ||

tālako cuṃvakaścaiva cārvākorādhākastathā |
śivo bhūtamanaḥ proktaḥ pañcabhedopi sādhaḥ ||

tālako gūḍhamityuktaṃ cuṃvako codakastathā |
cārvāko daiśikaḥ proktaḥ ārādhyo pīṭhamāṣṭaḥ ||

śivodbhūtajahonmantaḥ pañcabhedopi sādhaḥ |
sādhānudyata bhāvatvāt sādhaḥ abhidhīyate ||

sādhayet siddhayaścitrā kulamārgavyavasthitāḥ |
sugupte suprasaṃnaiśca kulacaryā vicāryate ||

grāme deśe tathādhyātme trividhaṃ paryateḍ vrati |
kāmarūpe pūrṇagīrye ūḍyāne tṛbhīreva ca ||

pīṭhairyogī samāsenā matakṣetreṣu suvrate |
kṣetropakṣetra saṃdoha evaṃ saṃkṣepatastava ||

dāyaṃ pravakṣyāmi sādhaḥ kānāṃ sukhāvaham |
vāmadakṣiṇamagre tu tṛdhā pīṭhaṃ tu saṃdari ||

paryate dehasaṃsthaṃ tu yogī vāhye vivarjayet |
rajasatvatamo graṃthya etannṛtayaṃ param ||

ebhisthitasya pīṭhāni siddhyate nātra saṃśayaḥ |
aṣṭapatre tu kamale prāṇasaṃkhyāsthitasya tu ||

viṃśādhikagatād devi calasaṃdhyā calāgrataḥ |
śatātryevamadrikā ṣaṣṭi prāṇānyataḥ pṛye ||

pīṭhopapīṭhasaṃdodehe prāṇavit parataḥ sthitaḥ |
siddhyate haṃsajāpī tu nāstyatra pravacāraṇāt ||

dvidhāvasthaṃ pathaṃ devi teṣu paryāṇaṃ pṛye |
śāntaṃ nādātmakaṃ caiva śeṣāśvatarasthitāḥ ||

siddhyante sarvasiddhīni pañcatanmayatāṃ gate |
kṣetrapīṭha pathaścaiva caramādāya vehagāḥ ||

ukta saṃkṣepato devi sarvasiddhipradāyakaḥ |
narake saṃpravakṣyāmi aṭanaṃ vīranāyake ||

aṭato siddhyate yatra devyāśāni vṛtāṃ yataḥ |
rājadvāre tathānye tu male kalahe tathā ||

jalāśrayeṣu deveśi sānedhyaṃ devatāgaṇaṃ |
jñānanirdhaita dehasya tyakta lolasya suṃdari ||

paratatvekabhāvasya svatanuṃ darśayaṃti tāḥ |
melāpe yāṃti saṃketam varam dāsyamti sādhaḥ ||

śivo bhavati deveśi vidhānaṃ śṛṇu tatvataḥ |
unmattalīlapādāya paṃcamam śasitavratam ||

sarvācāraṇinirmuktaṃ sarvākāre vyavasthitam |
yathā na lakṣyate lokai sthitā tasmiṃ sthiti priye ||

kāryā yogavidenaiva gacchatastiṣṭhatastathā |
tanmuktā nānyate bhāvaṃ sarve cāṣṭhā sthitenā tu ||

vidviṣṭe jānamadhye tu kaulikācāraṇarjitāḥ |
hasate gāyate caiva kṛṇdataśca paricamet ||

bhikṣāhāro nirāhāro jitadvaṃdo sadā bhavet |
nāhārasya vaśam gacchenodvijed bhūtasamāyamet ||

ātmarthe nispr̥ho tiṣṭet parārdhairvadvasā hṛdaḥ |
na mohasya vaśam gacche na rāgaṃ tu samāśrayet ||

yadā labdhopajīvi ca sarvabhakṣaḥ kṛtāṃtavat |
akāmyam śaktirāre tanayorha tatra kārayet ||

na kṣudhāṃ kṣobhayecchaktiṃ kṣudhākāmyā sakṛt pr̥yet |
kṣudhā tu na vicāryā sā manasā pūjya bhūṃjayet ||

tanmato naiva bhāvena dravyametaṃ tu gr̥hnayet |
na svabhāvaṃ pradarśeta vaṃcate nātra saṃśayaḥ ||

yaṣṭvā tu devatā vṛṇḍha(text missing) pratyakṣam tu maṃkṣaṇam |
svarūpastham yadā devi varanmātramihāmatā ||

yāvad vadanti vīreśi tadā cotthāya sādhaḥ |
vāmāṅgau bhedayitvā tu teṣāmarghapradāpayet ||

praṇamya daṇḍavat teṣā yatheṣṭham tu nivedayet |
rasam rasāyanaṃ khaḍgaṃ gulikā pādūkethavā ||

aṃjanekhanya vetālam rocanā khaṭikāpi vā |
carukaṃ vātha vīreṇdro pūrvaṃ ye tiṣṭha bhairavi ||

te labdhvā sidhyate devi siddhadehā mahāmatim |
sūkṣmaṃ tām ca svadehāṃ vai laye kuryāt pare pade ||

na vighnaṃ vādhate tasya vīreṇdrasya mahātape |
ātmacittaḥ paraścaiva kṣetrapīṭhavidastathā ||

vāhyaṃ grāme tathādhyātme pathavit pathasaṃsthiṭaḥ |
eva vettā yadā devi sādhaḥsaṃyateṇdriyaḥ ||

tasya siddhiravighnena saṃpadā ca pade pade |
pūjyante devatāstasya sādhaḥkasya na saṃśayaḥ ||

anyaghodara(text missing) mātrasya pūraṇārthaṃ paribhramet |
na tasya siddhyate kāryaṃ kidyate ca pade pade ||

tasya vighnasahasrāṇi jāyaṃte ca na saṃśayaḥ |
vīraḥ śūraḥ pratāpī ca śuddhacittaḥ śunirmalaḥ ||

jiteṇdriyojitadhyāya samayācāra pālakaḥ |
sugupto devatā cakro jita krodho dṛḍhavrataḥ ||

ālasya maratirdainyaṃ paśūnyaṃ vāgvinuccaran |
tṛṣṇā nidrā bhayaṃ moḥaṃ rāgaṃ cāmṛtameva ca ||

yasya dehena saṃśliṣṭā vikārā kīrtitastvame |
sa eṣā caryamādāya siddhyate devi nānyathā ||

anyathāmapī vakṣyāmi caryābhedaṃ sureśvari |
bhasmaṃ liṅgaṃ jaṭātyaja tyajaliṅgādikāṃ(text missing) kriyāṃ ||

sadā gupterguptena bhāvena gūḍhagoca saṃsthiṭaḥ |
tānnigūḍhatarairbhāvai bhāvatertara saṃyamī ||

sārvamabhivinasyaiva margavedinām |
evaṃ bhūtasya deveśi kulacaryā kulāsthite ||

nānyathā atra yogyostu siddhasaṃtānavātmani |
tā śṛṇuṣva samāseṇa siddhidāṃ ṣa(text missing) vadāmyaham ||

dīkṣā vyākhyā sadā tyajya dravyasaṃgrahaṇaṃ tathā |
janavādaṃ ca goṣṭhī ca dūrataḥ parivarjayet ||

daṇḍaṃ tu dhārayedyekaṃ siṃsapākhadirasājalaṃ |
caturhastapramāṇaṃ tu tadardhaṃ eka eva vā ||

daśaparvamaṣṭhamaṣṭha(text missing) parvaṃ pañcāśāṅgulameva vā |
yājñikaistarubhiścaiva bhikṣāpātraṃ tadudbhavam ||

ṣaḍaṅgulasamucche vā vistārā cāṣṭameva ca |
vartulaṃ caturaśraṃ vā padmākṛti yadṛcchayā ||

kartavyaṃ pātramevaṃ tu yathāmānena suṃdari |
vasu(text missing)su samaṃ caiva graṃthyādi parivarjite ||

veṣṭanā dvādaśārdhena pramāṇaṃ tasya kīrtitaṃ |
nyāsaṃ tasya pravakṣyāmi daṃḍasya varavarṇini ||

yena saṃdhārya mānena sidhyate vighnavarjitaḥ |
caturviśāṅgulamāne hastaṃ tu parikīrtitaṃ ||

caturdhāsaṃsthitaṃ mānaṃ pañcadhā bhāgyasuṃdari |
pañcamamḍalavinyāsaṃ pañcamamtraistu kārayet ||

dviraṣṭakaṃ tu yadbhāvaṃ sarveṣāṃ ca paristhitaṃ |
vyomabhāgaṃ tu taṃ devi taṃ tu ṣoḍaśakaṃ nyaset ||

kalānāṃ caiva subhage maṃtramaṃḍalamuttamaṃ |
vyāpitaṃ vyomasasthaṃ tu vaśaṃ tamamṛthoghasā ||

tena saṃpūjyamānaṃ tu śivādyavani gocaram |
tasmiṃ lilosvata dhyānā bhavenmṛtyu vahiṣkṛtaḥ ||

sarvavighnavinirmukto sidhyate nātra saṃśayaḥ |
pañcāśāṅgulamānasya kriyāśaktirmahātmā ||

pratyekāṅgula vinyāsā tadante dhyānaṃ param |
taddhyānagata cittastu pūrvavacca varānane ||

aṣṭāṅgasarvagā devī aṣṭaparve tu vinyaset |
daśaparve mahādevi daśavarṇopalakṣitām ||

vinyase parayā bhaktyā pare līnā mahātape |
gaṃdhadhūpopahārādyairvāsānā vātha bhaktitaḥ ||

pūjaye nitya naimitye dhyānāśakto sadā bhavet |
ekikṛtya svadehe tu tatvai samarasikṛtaṃ ||

pare tatve niyojyā tu daṃḍavad daṃḍamuttamaṃ |
yoganyāsā tu yogye yaṃ yogadadaṃti(text missing) kīrtinaṃ ||

śeṣaistu pūrvavinyāsaṃ pañcadhā bhājya suvrate |
ṣaḍbhidhasyāsya deveśi vadhānaṃ kathitaṃ tava ||

dīkṣākāle dvidhā tasya dhyānaṃ vireśi kathyate |
jvalajvalanakallolaśaktiraṃdhrāta sarpiṇī ||

dhyātvā dhyānaniryogena pūjya sarvopacāribhiḥ |
śiṣyahaste tu taṃ datvā pātayed vihvaḥkṛdayaḥ ||

pūrvadhyānān mahādevi āpyāyanavidhiḥ smṛtaḥ |
tena cotthāpanaṃ kāryaṃ amṛtikaraṇaṃ tathā ||

ekadvitṛcatuḥpañcaṣaḍsaptaṣṭāṇavastathā |
yāvantastatra saṃlagnāsteṣāṃ dīkṣā na saṃśayaḥ ||

patamti jānaśaṃkrātyā pāśaviśleṣaṇe cadā |
tasmāt(text missing) pradaṃ(text missing) sadā dhāryaṃ kaulikena surottame ||

bhikṣāpātre parāṃ nyasya kriyāśakti mahāvalā |
madhyadeśe varārohe aṣṭadhā vāhyato nyaset ||

aṣṭamūrtidharāṃ devīm nyastā vighnavināśanī |
nādena dīpitaṃ kṛtvā parabhāvanayā punaḥ |

sāmṛtīkṛta sarvādbhyā(text missing) bhavet kauḍilīnī parā |
kuṇḍākārodaraṃ yasya jagadetaccācaram ||

tena tat kauḍilī khyātā nānyathā vibhavāmyaham |
tasminnyastaṃ tu ye dravyā pavitrāste tu bhairavi ||

prāsitaiścarukā vāptirjāyate nātra saṃśayaḥ |
viśāraga mahārogaḥ vighneśainābhi bhūyate ||

anya saṃparka vāhyasya dvādaśāddāraṃ śāyanaṃ |
bhavatepi vinā devī nityaṃ paryaṭane sthite ||

sādhakasya rasaṃte homa dāru(text missing)dbhayavarjitā |
sidhyate sarvasiddhībhi vidhānānena bhairava ||

tālakādividhānaṃ tu pañcadhā maṃdayoditam |
vāhyamābhyantaraṃ devī śṛṇu dānī gaṇāṃvike ||

pañcadhā tu smṛtā saṃjñā sā ca naimittikī priye |
yogajā yoginasyaiva vireśi tava kathyate ||

tālako tāḍaye raṁdhrī viṣayākāraṇāni ca |
manottasambimādhatte(text missing) ekamāрге nivartake ||

tena kālakamityuktaṁ yogīṁdro yogacitrakaḥ |
cuṁvake codayenmārgaṁ udanādikrame kramāt ||

graṁthigraṁthālayed vārā tena cuṁvakamucyate |
cārvāko carvayet sarvāṁ iṁdriyāṇi manonugān ||

sthiratāyāṁ sureśāni cārvākasnena kīrtitam |
ārātharāt suśīlatvādekībhāvena cānyathā ||

vyādhṛcchinnā (text missing) pīṭha sarvāśraye sthitam |
anāditamidaṁ jñeyam yogī mokṣapadānugaḥ ||

śivodbhūtaṁ śivībhūtaṁ śivatatvavyavasthitam |
sarvādhvā vyāpakaṁ cādye sarvādhāraṁ tu niṣkalai ||

tanmanastanmayastasya sarvabhāvakṣayaṁgataḥ |
neṁdriyāṇi na vai prāṇa na bhāvyam bhāvanā na hi ||

sarvabhāvakṣayotpannāya kīlābhāva suniścaye |
nirmale viraje śuddhe ekavare nirāmaye ||

sarvābhāvāśrayī bhūte sarvābhāvanirāśraye |
saṁdhāyātmanimevaṁ tu sarvabhāveṣu tanmayam ||

śivavanirvikāraṁ tu tadā tanmayatāṁgataḥ |
agrataḥ pṛṣṭhataḥ pārśvai adhordhe caiva suṁdari ||

nirvikāreṇa bhāvena tanmanastanmayam yadā |
śivodbhūta samantavyo śivavadvicarenmahī ||

evaṁ paṁcavidhe naiva yogena parameśvari |
śivodbhutama(text missing) (text missing) ṣyaṁnti paṁcamātra yathātanaḥ ||

śivasya parameśāni tathā śaivā śivodbhute |
tālakādi prabhedena teṣāṁ vakṣyāmi bhairavi ||

tālako sadyamūrtistu cuṁvako vācameva ca |
cārvāko ghoramākhyāta ārādhyam puruṣaḥ smṛtaḥ ||

śivodbhūta tathā īśa paṁcabhedāḥ prakīrtitāḥ |
evaṁ bhūtāḥ kalāmaṁtrā viṣayāḥ karaṇāni ca ||

paṃcadhā paṃcamasyaiva layabhūtā yaśasvini |
sarveṣāmeva bhedānāṃ śivodbhūtaśitena tu ||

sarveṣāṃ patinākhyāto tasmim līlena śeṣataḥ |
śivavatsarvagatvā ca sarvabhakṣa kṛtāntavat ||

jaṭavardi dṛyarthibhya mūkavajjannasaṃsadi |
vajravadvedhakastatve abhedyah sarvabhāvabhiḥ ||

valevalolupatvāstu mātāpyaya caṃdrakam |
dadhireva kṛtti(text missing) varhni(text missing) sarpirevaṃ svatatvataḥ ||

sthitotaṃ na vibhāvyetanistṛṃśabda va vaṃdhane |
sphāṭikomalatvacchannye pādhyānaṃjitaṃ tataḥ ||

jalavajjalamadhyastha ekībhāvatvatāṃ gataḥ |
kṣūravat sevate kāmāṃ bhakṣaṃ tu na vicārayet ||

na kāmāṃ rajite bhūtvā kāmārthaṃ manasā smaret |
savīro vīranāthaśca siddhi yogini saṃmataḥ ||

sa vaṃdyaḥ pūjyamānastu śivena tu śivodbhavaḥ |
jīvanmuktaḥ sadā pūrva sarvāvastha yathārthataḥ ||

evaṃ te sarvamākhyātāṃ caryābhedaṃ sureśvari |
siddhasaṃtānagaṃ bhadre siddhakaulānuvartinam ||

caryāpādanigūḍhastu apavargaprasādhakaṃ |
piṇḍasāadhanakāryārthaṃ parabhāvānu raṃjitaṃ ||

tanmayatva pradaṃ gauri aśeṣakaluṣāpaham |
kimanyaṃ kathayiṣyāmi tadvrūhida(text missing) vicāritaḥ ||

iti kuṣasāre paṃcadaśamaḥ paṭalaḥ ||

Śoḍaśamaḥ Paṭalaḥ: Chapter 16

Chapter sixteen delves into a profound dialogue between the goddess Devi and Bhairava, focusing on the esoteric and metaphysical concepts of existence, the nature of reality, and the process of spiritual enlightenment. It explores the significance of the three jewels or treasures in understanding the ultimate reality, the interplay between the manifest and unmanifest aspects of the divine, and the path to realising the self's oneness with the universe. The text emphasises the importance of wisdom, devotion, and the right understanding in attaining spiritual liberation, offering insights into the intricate dynamics of creation, preservation, and dissolution within the cosmic order.

śrīdevyuvāca ||

kathaṃ ratnāni deveśa śrūyante kulamātṛtāḥ |
kathaṃ jñāyati nānyeva vyaktāvyaktātha cāhara ||

bhāvābhāve kuto saṃsthā abhāve bhāvanā kuru |
bhāve vināśamāyāti abhāve nāsti lakṣaṇam ||

lakṣaṇīno nirālamḃva abhāve pratipattida |
vyaktā vātha yathāvyaktā saṃkhyātā saṃkhyameva vā ||

kiṃ kāryaṃ kena vānteṣāṃ ratneti gatitā yataḥ |
ratnārghaṃ vrūhi me deva yathāniḥsaṃśayo bhavet ||

śrībhairava uvāca ||

vāṣyaṃ kaṃṭhanirodhena viśvesi kimadbhutāḥ |
kāryakāraṇa kartyesi jagaddhātṛi triyaṃvikā ||

yanna kasyacidākhyātaṃ rahasyaṃ paramaṃ ca yat |
taṃ ca te sarvamākhyātaṃ kvācit saṃkṣepavistaram ||

ātmaśakti paraṃ caiva tṛtīyaṃ parikīrtitam |
tadratnatrayaṃ sāraṃ śeṣaṃ kā ca svarūpakam ||

ābrahmaṣivaparyantaṃ tatvagrāmamaśeṣakam |
nānākāravikāraiśca raṃjitaśvānu vartati ||

utpattisthitināsābhyābhyāṃ guṇādye karmavamdhane |
svacchasyopāvimātreṇa saṃkrāntya parivartanam ||

tatvaśāta tadāvasthastanmayastaṃmajānata |
mūḍhatā dvaṃdvamevātra ekonekatvenā priye ||

etadeva hi saṃsāraṃ sadā saṃsarate naraḥ |
tatra ghātena tasyecchā bhrāmyamāno jagatsthitiḥ ||

icchājñānakriyādyaiśca śaktibhiḥ parivāritam |
svargāpavarganarakastatpātāvavavuddhyatiṃ ||

uktaṃ devi mayā tubhyaṃ vīreśi na tadanyathā |
pravuddhaḥ paśyate devi śivatatve samantataḥ ||

sarvamāpūritaṃ tena svaṃsvata svecchayā naghe |

śivopalabdhidaṃ yasmā śivatatveti kīrtitaṃ ||

sarvaratnoramaṃ ratnaṃ sarvajñatva pradāyakam |
tannimittā tu sā jñeyaṃ śivatatve tu bhairavi ||

śrīdevyuvāca ||

ratneni(text missing)kovaraṃ yasya paratatva prakāśanāt |
tanmayā cakṣu deveśa yathā tadanu bhāvanāt ||

śrībhairava uvāca ||

bhāvanācobhayābhāva abhāva pratipattidaḥ |
nirāhārātma vijñānaṃ avyacchinnaṃ pravartate ||

nirāhārātma vijñānaṃ cicitiḥ paribhāvitam |
bhāvanā vigate vetti saratna śivamavyayam ||

cicitiḥ paraśamsthā ca na viveki tu muddharet |
vinā tatsthāna vaṃdhatvā na vināstai vibhāvyaṃ ||

cicce tanyo samāyoga dharmārtha samudāhṛtaḥ |
dharmārtha bhāvino bhāvī abhāvastasya te priye ||

sadā sadbhāvanād devi ātmaratnaṃ śivo vyayaḥ |
dvitīyaṃ tasya paryāyaṃ ātmaratneti kīrtitaṃ ||

dharmārthe svasvarūpaṃ tu jñānekevatā punaḥ |
tadantatsarva caitanyaṃ cittānaṃ yatsvarūpataḥ ||

tyakta bhāvamabhāve tu akṣarārtha pradarśanāt |
taṃnigūḍhatarairbhāvai ekībhāvavibhāvibhāvyaṃ ||

śaktiratne śivāvāptistena ratnaḥ prakīrtitaṃ |
etadratnatrayaṃ devi yogināṃ yogadāyakam ||

kimanyaiḥ kāraṇaṃ devi saṃcā (text missing) tra pratiṣṭhitaṃ |
gopitavyaṃ prayatnena caurabhyo dravinaṃ yathā ||

paropalabdhī sauraṃ tu sarvaratna prakāśakam |
ratnatrayaṃ mahābhāge na deyaṃ maparīkṣite ||

deyaṃ sāmptā(text missing) yadāntāya śivabhakti parāyaṇe |
suprasaṃnāya vīrāya kramase dikṣitāya ca ||

abhiśimcyā vidhānena śrāvayitvā kulasthitam |
samayācārasaṁsthasya nānyathā vīravamḍite ||

punarevaṁ pravakṣyāmi pañca (text missing) tñopadeśakam |
ekasya pañcadhā bhedaśa śṛṇuṣva gaṇāṁvike ||

prodiṭam prathamam prokṭam daṁḍadhāram varānane |
tasya vrāṇṭyā susūkṣmatvaṁ sapiṇḍam mokṣasādhanaṁ ||

nityā kalāragavatī prasuptāṁ pañcadhā punaḥ |
āyurāpyāya karmāṇi sthiraṭvaṁ piṇḍasādhanaṁ ||

pañcaratnōpadeśoṇam ekaratnodbhavaṁ priye |
tasyāṇam tatvatāṁ devī yatra tatra vibhāvyate ||

paraśaṁyamyā yatnena sthiraṭā sarvasiddhayaḥ |
śaktiratnaṁ na saṁdehaṁ sarvaratnaprakāśakam ||

svaratneśaṁ sthiraṭvadhvā pratiṣṭhaśtanmayatvatā |
śivibhūta śivoratnanānya ratno vibhāvyate ||

yathā nadī nadāḥ sarvā sāgare yāti nivṛtiḥ |
evaṁ hi sarvaratnāni tatraika sthāna cāgrataḥ ||

sthūlasūkṣmavibhāgena ratnārthaṁ kathitaṁ tava |
sthūlasthūlataro caiva pañcadhā pañcabhiḥ kramāt ||

maṇḍalaśca mahādevī pañcaratnāni bhāvayet |
etat sārataṁ siddha pratyayāneka sa kulam ||

śasiddhe sādhanā saiva athānnata yutaḥ (text missing) |
saṁpuṭānilasuddhodhā ātmaraṁ vibhāvyate ||

ātmaratna prabhālokā sarvaṁ paśyaṁti yogavit |
ātmaratna śivaṁ ratnaṁ śaktiratnaṁ tṛdhā śivaṁ ||

ratnaṁ tu vīranāthesi prathamam parikīrtitaṁ |
ātmāśakti tṛdhā devī śaktiratnaṁ tu pañcadhā ||

caturdaśa samākhyātā jñātavyā vīravamḍite |
jñānārthinam varārohe yathā sidhyarthinā priye ||

nānākāraiḥ subhaiḥrbhāvai vahudhā pravibhājitaḥ |
gurūpadeśa mārgaṇa svaśarīra gauravam ||

sarvaratnamayaṃ yasmā tadā pālyaṃ prayatnataḥ |
bhakṣabhojyānnapānaiśca śāstrālaṃkārabhūṣaṇaiḥ ||

dehapīḍā na kurvīta upavāsādi pūrvikā |
pavitraṃ pāranaiścaiva śanarthaḥ sarvamuttamam ||

svapiṇḍaṃ viditaṃ yena samuktaḥ sa śivovyayaḥ |
tasmāt sarvaprayatnena viditavyaṃ sulocane ||

iti kulasāre ṣoḍaśamaḥ paṭalaḥ ||

Saptadaśaḥ Paṭalaḥ: Chapter 17

Chapter seventeen is incomplete, the verses that remain discuss the differentiation and importance of various types of lakṣa (signs or marks) in spiritual practices, emphasising the necessity of understanding these distinctions for achieving success in yogic endeavours and ultimately attaining moksha (liberation). It outlines different kinds of lakṣa, such as internal, external, and secret marks, and explains how a practitioner, by becoming knowledgeable in these aspects, can achieve siddhi (spiritual powers) and enlightenment. The text also touches upon the significance of diksha (initiation), the role of a guru, and the practice of various rituals and disciplines as means to realise the ultimate truth and stability in one's spiritual journey.

śrībhairava uvāca ||

athātaḥ saṃpravakṣyāmi lakṣabhedaṃ sureśvari |
yena vijñātamātreṇa sarvametat prasidhyati ||

ca ratnaṃ cāpyaratnastu na yogaṃ yuṃjanā na hi |
vinā lakṣeṇa subhage sarvameta nirarthakam ||

tasya bhedaṃ pravakṣyāmi yathā bhedai vyavasthitam |
antarlakṣaṃ vahilakṣaṃ lakṣaṃ ca bhayatastathā ||

sa vāhyābhyāntaraṃ cānyaṃ nilakṣaṃ cāpara smṛtaḥ |
lakṣapaṃcakavettāyaṃ sasiddhiphalamasnute ||

mokṣaścaiva na saṃdeha pratyakṣaṃ ca vyavasthitaṃ |
lakṣajñānaṃ tataḥ jñeyaṃ yogaṃ ca parameśvari ||

dīkṣābhiṣaka saṃkrāma utkrānti vāravadet(text missing) |
paradeha praveśa (text missing)naghe ||

sarvalakṣavidhāsyeva tajjayāṃ saṃpravartate |
rajamaṇḍala kuṇḍādyai mudrāneka hutirjapaiḥ ||

mahāśmaśānagamanaiḥ ghorasāadhanakarmabhiḥ |
na tat sādhyati kṛcchre (text missing) sthe yat prasidhyati ||

lakṣavettā sa sarvajñaḥ sa yogī yogapāragah |
dīkṣā karmavidhānaṃ tu saṃkrāmaharaṇaṃ tathā ||

nigrahānugrahaṃ caiva lakṣavit kurute kṣaṇāt |
lakṣaṃ tu sthiraṭā tasya bhāve cā bhāvanā tathā ||

sunigūḍhāvivekaṃ tu svataḥ svātmavyavasthiti |
etaccatuṣṭayaṃ devi sthiraṃ yasyaiva suṃdari ||

sa kaulavit kulācāryo kulācāraavidastu saḥ |

akulākulavettāsau sa dīkṣā kartumarharti |
sthiraṃ buddhiṃ samādhāya sittaṃ (text missing) saṃyamya yatnataḥ ||

śṛṇu lakṣasya sāraṃ tu tadratnaṃ (text missing) kāsikam |

antalakṣaṃ tu prathamam tasya bhedacatuṣṭayaṃ |
catudhāsthira sālasya (text missing) kāryayogavidena tu ||

vinālakṣe (text missing) sthiraṭān hi |
jāyate tena taṃ bhadre lakṣe lakṣa prasā (text missing) naṃ ||

yāvanasthāsthitā madhye vālakepyesthi (text missing) |

vālādyam yatra yaṃ gauri yā cale tu sthiraṃ kuru |
caturdhājita lakṣasya (text missing) ||

janaṃ pare |
tatraiva kramasau devi (text missing) bhyāṃ sthiraṭā (text missing) ||